

A STUDY ON HOW MULTI-CULTURAL AWARENESS TRAINING CHANGES
THE CULTURAL SENSITIVITY OF TEACHERS

Lorie J. Waggoner French

A Thesis Submitted to the
University of North Carolina Wilmington in Partial Fulfillment
Of the Requirements for the Degree of
Master of Education

Watson School of Education
University of North Carolina Wilmington

2005

Approved by

Advisory Committee

Chair

Accepted by

Dean, Graduate School

TABLE OF CONTENTS

ABSTRACT.....	iii
ACKNOWLEDGEMENTS.....	iv
DEDICATION.....	v
CHAPTER 1. INTRODUCTION TO THE STUDY.....	1
Purpose.....	2
Rationale.....	4
Insights into Cultural Diversity.....	5
CHAPTER 2. A REVIEW OF THE LITERATURE.....	15
Theories of Multi-Cultural Education.....	19
Insights from Cultural Anthropology.....	22
CHAPTER 3. METHODS.....	27
Research Design.....	27
Data collection.....	32
The Cultural Awareness Workshop.....	33
CHAPTER 4. RESULTS.....	48
Findings.....	48
Conclusions.....	75
CHAPTER 5. DISCUSION AND CONCLUSION.....	77
Limitations.....	84
Implications.....	86
Recommendations.....	87
LITERATURE CITED.....	93
APPENDICES.....	98

ABSTRACT

This study examined and described how the value systems and beliefs of teachers (both beginning and veteran) regarding culturally diverse student populations (and their families) influence teachers performance in their role as multi-cultural communicators. The study also sought to determine what changes (if any) occur in teacher performance when the teacher/educators take part in a professional development seminar designed to aid in the process of *Rethinking the Education of Culturally Diverse Student Populations*.

The assertion was that when teachers and administrators are exposed to effective cross-cultural communication techniques, their ability to communicate information to diverse student populations will improve. The findings of this study indicated that a paradigm shift or a worldview change might be needed for teachers and their multi-cultural students. Educators must realize that change is a process that comes in stages. Within multi-cultural classrooms, one must realize that students will be in different stages of the change process. This will require teachers to utilize a variety of cross-cultural bridge building tools simultaneously.

ACKNOWLEDGMENTS

My thanks go to Dr. Edward Caropreso whose enthusiasm about and introduction to research got me started. I am especially grateful to Dr. Carole Thomas and Dr. Karen Wetherill who introduced me to the exciting field of curriculum, instruction, and supervision. I would like to thank my father for hours of discussion and narratives from his own experiences in multi-cultural contexts.

My research would have lacked some of its joy without the presence and assistance of Dr. Nancy Hoffman-a mentor and friend. A special thanks to Mary Alice "Flash" Settle for her encouragement and guidance throughout this whole process. I would like to thank Tiffany Emerson for sharing her heart with me and Joyce French for all of the proof-reading. The department of specialty studies, the graduate school, and my both of my committees for their assistance in my research which was completed trans-continentially.

I would like to thank my husband and soul-mate, Dr. David French, whose encouragement and devotion continue to deepen my understanding and cause me "to soar on eagles' wings". I would like to thank my children for being an inspiration to me. Finally, I would like to thank God for creating us with diversity and encouraging us to practice cultural sensitivity with each other.

DEDICATION

I would like to dedicate this thesis to my parents, J. Richard Waggoner II and the late Willella Littrell Waggoner, who taught me to appreciate cultural diversity; to my husband, Dr. David K. French, with whom I have experienced many cross-cultural adventures; and to my children; Jonathan, Stephen, Kerin Anne, Natasha, whose own cultural diversity has inspired me.

CHAPTER 1. INTRODUCTION TO THE STUDY

Introduction

According to the National Education Association, America's schools have been experiencing a steady demographic shift in which minority students are making up an increasing percentage of the student population. Many teachers are unprepared to work with students from different cultures (NEA, 1992). These changing demographics which have traditionally been observed in urban centers now encompass rural school districts, as well.

This study explored how the value systems and beliefs of both beginning and veteran teachers regarding culturally diverse student populations and their families influenced their understanding of techniques employed as the teachers executed their roles as communicators of knowledge. The study also sought to determine what changes, if any, occur in the teachers' ability to relate to multi-cultural students and to understand how the teachers' personal attitudes, values, and assumptions concerning cultures other than their own are impacted after the teachers take part in a professional development seminar designed to aid in the process of rethinking the education of culturally diverse student populations. Any increases in cultural sensitivity or cultural awareness will be shown in

charts comparing the data gathered in a pre-workshop questionnaire and a post-workshop questionnaire.

Geneva Gay, an expert in the field of preparing teachers to teach multi-cultural students, states in her 1997 article for *The Peabody Journal of Education* that teachers play a pivotal role in determining the quality of educational opportunities or experiences that are given to students in schools and the outcomes of student achievement. She further states that:

One of the most powerful variables in determining how teachers teach is how they were taught. Thus, modeling is a powerful tool in professional development. These facts provide some instructive lessons for how issues of ethnic and cultural diversity should be dealt with in teacher preparation (Gay, 1997).

Both beginning and veteran teachers need exposure to cultural diversity training. According to Gay, cultural diversity training should not be incidental, fragmented, or infrequent. Rather it should be deliberate, systematic, substantive, and infused throughout the professional development structure. The workshop designed for this study is the first step onto the cross-cultural communication bridge.

Purpose

This study will begin the process of discussing some of the challenges teachers in the schools face as they design and revise programs which are geared toward enhancing cultural sensitivity in the teachers and in their students. Therefore,

the purpose of this case study will be to understand and describe the effects that multi-cultural awareness training has on increasing sensitivity of teachers toward their culturally-different students. The following null hypotheses will be tested:

1. The value systems and beliefs of teachers regarding culturally diverse student populations will have no effect on their performance as teachers of these culturally-diverse students.
2. This study will show no differences in sensitivity in teachers before and after they take part in a professional development seminar on *Rethinking the Education of Culturally-Diverse Student Populations*.

For the purpose of this study, culture will refer to a group of individuals (psychological aspects), who live in a society (sociological aspects) and share a common way of life (culturological aspects). Cultural anthropology is the scientific study of human culture or the culture of specific societies' social structure.

Insights provided by the study of culture's specific beliefs and customs can be used as valuable tools for analyzing and understanding a peoples' mind and customary ways (Luzbetak, 1976). Cultural anthropology, the scientific study of human culture or the culture of specific societies' social structure can assist us in understanding and relating to people from around the world in all their cultural diversity. One cultural

anthropology professor, Dr. George Gurganus summed it up in one of his college class discussions in this way, "He knows not his own culture, who knows only his own culture" (Mission Seminar, Abilene Christian University, 1981). It is the process of contrasting and comparing our own culture to cultures that are different than our own which heightens our ability to assess the deeper meanings of our own cultural nuisances.

Rationale

As an educator, I have an intense wish to grow in the knowledge of communicating with and instructing multi-cultural and cross-cultural populations has been nurtured by our family living in Meru, Kenya, East Africa for two years in the early 1980's. The fact that two of our adopted children are of international origin contributes to my desire as do my plans to instruct teachers in a cross-cultural setting.

In addition to my personal interest in this topic, the issues in this study relate directly to the broader educational community. The widening gap between the teaching force and student population continues to increase. Veteran teachers are predominately white, female, middle class, monolingual, Protestant, and Eurocentric. Teacher education facilities mirror this profile (National Educational Education, 1992). Because society and schools are increasingly multi-cultural,

mono-racial teachers whose professional education is monocultural simply may not be adequately prepared to meet the educational needs of ethnically, culturally, and socially diverse students (Banks, 1994; Bennett, 1988; Gay, 1997; Hollins, 1996).

Stories will be periodically employed as a descriptive device throughout the body of this thesis. These descriptive devices will illustrate and encourage understanding of the events that people face when encountering a culture that is different than their own whether the encounter is in the classroom or abroad.

Insights into Cultural Diversity

My personal fascination with the study of other cultures began in 1957 when my parents had friends who were working abroad and were stationed abroad send me a doll from the country where they were serving. Each doll came with a story about its culture of origin. Most of the dolls originated from cultures which have traditionally used stories as a means of passing on their cultural heritage to their children and included West Africa, South America, The Caribbean, China, The Philippines, Israel, Japan, Poland, and the West Indies. Appendix A shows a picture and a 1957 article written by my mother regarding the

promotion of growth in knowledge, understanding, and appreciation of other cultures (the seed of my current passion).

Early insight into the mindset of a distant and ancient culture came with a beautiful hand-sewn doll from Japan which I received when I was one year old. The seamstresses who had created the doll were two elderly women who lived in a very small house in rural village in Japan. Their only income came from the sewing of garments and the creation of one-of-a-kind dolls. The man who purchased the doll from the ladies described in a letter to my parents that it was with excitement that the ladies carefully placed the doll in the box for travel to her new home in America. He expressed that their faces displayed the great joy that they felt as they told him one of their "daughters" was having the blessing of being "given in marriage" to someone in such a prosperous country. The craftsmanship of the doll could be seen in the tiny, almost hidden stitches in her body and silk kimono.

My parents shared more of the wonderfully exciting stories of the ocean voyages that my dolls had experienced as they had come to live in America. I actually treated this doll with great respect, mainly because I had learned (through the re-telling of the story about her creation) how much honor her creators had felt about sending her to America. I am most grateful for the respect and appreciation reflected in these

narratives about the various cultures of origin which were represented by the dolls on the shelf. Honor is a fundamental value that is extremely important in the Oriental cultures.

A culture's values, feelings, logic, and wisdom are often portrayed in the narratives shared by the members of that culture. These stories provide valuable insights into the world-view of multi-cultural students, their families of origin, and their communities. Many cross-cultural misunderstandings occur when one people group makes incorrect assumptions (based on their own world view) about the intent behind a behavior or a reaction from a culturally-different people group. An old Native American proverb suggests that one should not criticize his neighbor until he has walked a mile in his moccasins. Using stories as a means for broadening perspectives and better understanding others is one cross-cultural tool employed in this study and also used as a way to communicate findings. Every culture uses cultural symbols to communicate ideas, feelings, and values. Persons of differing cultures must begin to develop an understanding of these ideas, feelings, and values to communicate on a more effective level.

As teachers are trained to develop the skills needed to begin the process of building cross-cultural communication bridges (with their culturally diverse students), Fowler and

Mumford, (1999) suggest expanding observation skills increases ability to perceive the world from alternate perspectives.

During the process of training teachers in cross-cultural communication, we must continue to question our assumptions behind the strategies that we use to convey these themes. Can we develop and deliver training by using methods that are different from those that we are comfortable with and that we have assessed to be effective?

Sub-cultures exist within cultures. Sub-cultures are usually smaller elements of a culture which share some of the same values but may have very different culturally learned behaviors. Educators should resist making assumptions about students based entirely on their ethnicity. Concepts such as, honor and shame, group decision making or individualistic decision making, and even appropriate gender-based behaviors can differ greatly from one sub-culture to another. The following narrative will serve as an illustration of subtle differences between sub-cultures from within one culture.

Sit Down!

The louvered, glass panes of the ceiling-high windows rattled melodiously, as if they were sounding a processional march signaling the entrance of approximately twenty Ghanaian college officials into the sunlit board room. Official

greetings were exchanged in the form of hand shakes in which the right hand extended fingers pointing directly ahead while the left hand gripped the underside of the right wrist. The entire group then assembled around a twenty foot long conference table. I took my place on the left-hand side of my husband.

I had lived for two years in East Africa and I had arrived in Ghana after a week-long survey trip to Zambia, Africa. In the context of both the Meru-Kenyan culture and the Zambian culture, my only other African experiences, the position of women no matter what ethnicity was subservient to men. Therefore, when the Registrar came in with individual baskets of food to serve lunch, I rose to help with the serving of the food as had been the acceptable practice or custom that I had learned during my past encounters with African culture. I was the only woman at this meeting and I wanted to show the proper respect for the college officials.

Immediately, an extremely irritated college Registrar rebuked me and told me to sit down. Every eye around that conference table glanced in my direction though none seemed as distressed as the Registrar. I quickly returned to a sitting position. I had no idea what I had done to irritate the Registrar. The luncheon and meeting continued without further disruption.

The breeze which had gently rocked the panes of glass in the windows earlier had given way to the sultry, African afternoon sun. The prism-like window panes projected a rainbow display on the conference table. I was hypnotized by the tapestry of rainbows and was somewhat day dreaming when my husband nudged my leg under the conference table and motioned me to go help the secretary of the college (a woman) who had entered the conference room carrying a beautifully hand-woven basket containing a variety of chilled sodas.

Once again I rose to help serve. I took the napkins from the secretary's basket and began placing them on the table. The Registrar stood and again told me to sit down. My husband told him that I did not mind helping. The Registrar was agitated and told my husband to tell me to sit. The expression on my husband's face said everything that needed to be said. Once again, I sat down. The conference ended and closing greetings were exchanged in much the same fashion that we had greeted one another.

The Registrar walked up to my husband and me and gave my husband a closing greeting. Then he turned toward me. I apologized for whatever misunderstanding had occurred that had made him agitated. The Registrar, a very intelligent man, pulled out the nearest chair and began his explanation of what had produced the distress in him. He shared a narrative that

had been passed down to him through at least five generations. Long ago the grand chief of my tribe had visitors come to the village. They were strangers who had no food, items for trade, or place to rest. The chief invited the strangers into his own huts. They were served the finest food that the chief had to offer. He then had the grandest dancers and musicians of the tribe entertain them. Finally, and most importantly of all, the chief gave the visitors his own bed and the great chief slept on the floor. The chief made it a custom of his tribe to treat visitors with the utmost respect. This tradition is a source of pride for this tribe, even to the present. They were a very strong tribe but they entertained strangers with the treatment one would give a king.

Only then did I begin to understand the dynamics of the cultural misunderstanding which had occurred. I thanked the registrar for the excellent way that he had served my husband and me; this brought a smile to his face. I also thanked him for the honor of being a guest in his country. He assured me that it was his pleasure to entertain us. I then shared the reason for my misassumption about the necessity for a woman to serve a man. This assumption was of course based on my experience in Kenya and Zambia. The Registrar laughed at the differences in his tribal customs and those of other Africans as he commented that he had wrongly assumed that African values

were all shared. Both of us had learned a valuable lesson about making assumptions based on past experiences.

Need for Culturally Relevant Curriculum

One reason for this study is to address the pressing needs to develop a culturally relevant curriculum. Teachers and administrators should be continually increasing their understanding of the culturally relevant factors that influence the behavior and achievement of a student. Therefore, a significant reason to pursue this case study is to empower teachers with the tools needed to grow in sensitivity for cultures other than their own.

Melvin DeFleur (1983) states in his book *Social Problems in American Society* that each culture has its own social structure. The norms are shared behaviors which have been worked out over a period of time. Each culture has a set of norms that dictate the specific behaviors that are carried out by the people of that culture. All members of a culture are expected to contribute to the stability of their culture by functioning within the written and unwritten laws of their society. When a group's norms or values are challenged, the people belonging to that group often become defensive in their actions or words toward the ones who are challenging accepted practices. Members of the group whose values/norms are being challenged will make

broad, over-generalized statements about their opponents. If these labels have shared meanings attached to them they are called stereotypes. Stereotyping (the categorizing of a people group by certain characteristics) occurs when a person makes judgments about another person, group, or culture based on limited knowledge about another people group - insufficient or incomplete data (Defleur, 1983).

Chapter two will present the research and literature. The second chapter will discuss best practices for teaching diverse student populations and will also discuss the various philosophies held by professional educators about culturally-relevant curriculum. Researchers theorize that academic achievement of ethnically diverse student populations will improve when they are taught through their own cultural and experiential filters (Gay, 2000; Ladson-Billings, 1994,1995).

Gay (2000), described another aspect of culturally-relevant curriculum involves whether or not the students are exposed to a realistic representation of a people (from the world-view of that people) versus the stereotypical representation which has traditionally characterized literature.

A review of the literature relating to Diversity in Theories of Multi-Cultural Education, Insights from Cultural Anthropology, Common Classroom Approaches, and Addressing Cultural Diversity will be described in the chapter two. Many

of the past studies to assess a change in the teachers' attitudes or sensitivity to the diverse students have relied only on one method - the teacher survey method. Studies on how teachers learn to teach culturally diverse students appear to be scarce. This study seeks to explore one possible method (i.e. methodological insights gained from the study of cultural anthropology applied to teacher training) which could be used to strengthen the conceptual framework and methodology of how teachers learn to teach culturally diverse students.

This study was designed to illustrate and describe the challenges that teachers face as they design and revise school programs that were designed to increase cultural sensitivity between teachers and their multi-cultural students. It will be described in detail in chapter three. Chapter four contains the data analysis and comparison of the data gathered during the pre-questionnaire and the gathered during the post-questionnaire. The last chapter will summarize the conclusions made by the researcher. Implications and recommendations for the future will also be stated in chapter five.

CHAPTER 2. A REVIEW OF THE LITERATURE

Look at her and tell me.
Can you see her?
Do you have the eyes to comprehend?
All that she is inside?

Can you really see the young child?
Behind the brown skin,
Wild, untamed hair,
Untrimmed dirty fingernails?

Slur in her speech
Cannot look you straight in the eye.
Fidget with her sleeves
Of her oversized sweater
When you talk to her.

Sings off key
Not the brightest kid in class.
Can't play ball
Does not have many friends.
Ignored by others
When they pass by.

But you cannot see her,
Her hopes and dreams
The sparkle in her eyes
The love in her heart
The yearning in her soul.

You cannot see her at all
For she's so much more
Than what she appears to be
So much more than what you can see.

Open your heart
And not your eyes
To see
Who she really is.
-Someone special
and unique
and free
God's creation and God's child.

Introduction

The skills needed to view diverse students with understanding (culturally insightful) eyes must be developed, taught, and practiced by teachers and administrators. This study sought to initiate this process. Some of the factors which influence what we are able to see (such as traditions, customs, beliefs, values, attitudes, expectations, language, attitudes, education, and politics) rest beneath what appears on the surface. These aspects of culture can only be examined through a study of cultural nuances, dialogue and personal interaction with the stakeholders, the sharing of narratives, and a flexible, non-ethnocentric mindset.

Many of the current theories on multi-cultural education focus on the cultural-relevancy of the content in a multi-cultural curriculum. According to Geneva Gay (2000), culturally-responsive teaching is characterized by five essential elements consisting of a knowledge base about cultural diversity, ethnic and cultural content diversity in the curriculum, building learning communities (a caring, ethnically diverse environment), communicating to ethnically diverse students and their families, and responding to ethnic diversity in the delivery of instruction. The persistent underachievement in school of different ethnic groups provides a persuasive argument for infusion of multi-cultural training for teachers.

A search of multi-cultural education produced a myriad of books and journal articles which described the varying theories regarding the education of multi-cultural students. Villegas & Lucas, 2002, describe what is needed for culturally responsive teachers to meet the educational challenges of the continually shifting demographic landscape of their classrooms.

Culturally responsive curricula changes are mandated since nearly one-half of the students in America's schools are students of color and the persistent underachievement of students of color under the current educational system is staggering (Diaz, 1992; Villegas & Lucas, 2002).

Throughout the review of this literature, the theme of the low academic performance of culturally diverse students and the increasing discontinuity between the socio-cultural backgrounds between teachers and their students became alarmingly evident to this researcher. This is especially true for a major sub-culture in American schools, African-Americans. The search for literature then focused on books and journal articles regarding what were deemed to be appropriate measures to help "close the gap" of academic achievement for this major sub-culture by education teachers to journey into the thinking of cultures other than their own (Ladson-Billings, 1994, 2001).

Other excellent sources of data on the topic of meeting the academic needs of African-American students made use of the

metaphor of planting new trees rather than pruning the old trees (implementing new systems of education rather than refining already existing systems of education). They discussed some differences between the analytical and relational styles of cognition and then discussed these with an emphasis on how the education of African-American students is effected by these (Shujaa, 1994; Hale,1982).

Historic practices/programs in educating diverse students have used vast amounts of resources/funds but have demonstrated a dearth of lasting impact or improvement for the education of culturally diverse students (Majors,2001). For this reason, Cronin, Derman-Sparks, Henry, Olatunji & York (1998) implemented a three-year project to develop local leadership for culturally relevant, anti-bias work.

Another predominant theme which emerged from a review of the literature was the issue of coherence in the curriculum is multilayered in that the curriculum is experienced by many stakeholders (students, teachers, administrators, parents, school boards, and the community (*1995 Yearbook of the Association for Supervision and Curriculum Development*) edited by James A. Beane. The value systems of multi-cultural students, their families, and their communities, as well as, in depth descriptions of the customs and values of diverse groups of people in America became the emphasis in more recent multi-

cultural literature (Mindel, Habenstein, and Wright, 1998; Korn and Bursztyn, 2002; Taylor, 1998).

Theories of Multi-Cultural Education

A review of the literature on multi-cultural curricula and diverse classrooms found that educational theories demonstrated a diversity of opinions exist regarding best practices for teachers of culturally diverse students exist. Experts such as Gay (2000), Foster (1995), and Ladson-Billings (1994, 1995) in the field of culturally responsive curricula stated that:

Culturally responsive teaching uses cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively. Academic achievement of ethnically diverse students will improve when they are taught through their own cultural filters (Ladson-Billings, 32).

The only point of commonality in the literature on the multi-cultural dimension in the defining of the term "multi-cultural" is that the theories agreed that the current movement aimed at improving and reconstructing school systems is urgently needed for students of diverse backgrounds. Many educators recognize the influence of cultural differences and structural inequalities on the achievement of minority children (Beane, 1995).

The Educational Alliance for Teaching Diverse Learners Conference (2002) describes that the current wave of attention placed on students' academic achievement coincides with a new emphasis being placed on the need for comprehensive school reform. Gay reported that research done by Kochman (1981) and Smitherman (1994) indicated that multicultural curriculum should be the training ground for the development of skills necessary for communication in the areas of interpersonal (person to person), interethnic (ethnic group to ethnic group), and intercultural (culture to culture) by making use of experiential learning, but researchers disagree on the methods that will best accomplish these tasks. Teaching ethnically diverse students is more challenging as a result of cultural nuances which are embedded.

In the larger sociopolitical context, Ladson-Billings (2001) asserts that teachers should also gain knowledge of their students' family, school, community, nation, and world. Many assumptions are imbedded in our social reality which has influenced the development of our curricula, historically. Howard (1999) argues that these realities shape our determination of what is perceived as truth and amplify our assumptions to an even greater degree. Assumptions of this nature also influence our paradigm (a mental construction of

what is perceived as reality/truth). Preparation for teaching diverse students necessitates a paradigm shift.

Another reoccurring theme in the literature is the increasing discontinuity between the socio-cultural backgrounds of the teachers and their culturally diverse students. Howard (1999) stated that teachers can not teach what they do not know. The knowledge base needed by teachers of diverse students must include a working knowledge of skills for multi-cultural communication.

Researchers agree that effective teaching requires a mastery of the content knowledge and pedagogical skills. Knowledge refers to both the culturally-diverse student population and the subject matter. Teachers need to thoroughly understand existing obstacles to culturally responsive teaching before they can remove those (Gay, 2000; Banks, 1994,1995). An initial step in teaching in a multi-cultural setting is to identify, clarify, and value the cultures of the students (Lingenfelter & Lingenfelter, 2003)

According to researchers, academic achievement of ethnically diverse students will improve when they are taught through their own cultural and experiential filters (Foster, 1995; Hale, Ladson-Billings, 1994, 1995; Shujaa, 1994). Therefore, cultural patterns in both of the areas of communication and thought should be considered as a necessary

dimension of professional development, which needs to be addressed in an on-going manner by teachers and administrators.

Because many cultural patterns have not traditionally been included in the knowledge base acquired by teachers and their supervisors, attention needs to be focused on how to recognize these cultural patterns and what significance they hold for the learning process, as well as, deepening the teachers' understanding and responsiveness to the cultural dynamic of the classroom (Bowers & Flinders, 1991). To be an effective teacher of multi-cultural students, one must learn how to apply insights gained from observing the students' cultures to the classroom. One teaches and learns in the context of their cultural bias until they recognize their own bias as a prison. Then they can look to other cultures to discover a new set of contexts (Lingenfelter & Lingenfelter, 2003).

Insights from Cultural Anthropology

Cultural anthropology, sociology, history, and other social sciences can help us by providing tools that will enable us to examine cultural settings in which we work and bring new insights about contemporary issues that face us as educators of multi-cultural students. Since this study sought to determine if insights from cultural anthropology could be used as a teaching tool for teachers of diverse student populations, an emphasis

was placed on researching case studies of persons placed in a variety of cross-cultural scenarios.

As educators begin to shift their paradigm from a mono-cultural (understanding of one culture) viewpoint to more of a multi-cultural (understanding of a variety of cultures) world view, they must find comprehensive and relative ways (or models) of looking at all people groups and remember past ineffective methods so that ethnically diverse students will not be condemned to the repetitive cycle of low achievement (Majors, 2001). The cornerstone of this study rests on how the theories of cultural anthropology as applied to educating multi-cultural students.

One of the most common ways of viewing cultural differences in cultural anthropology is reductionism. Reductionism is a model that describes the tendency to reduce the many dimensions of human behavior to one type of explanation. This involves reducing the explanation for a person's behavior to a single cause and is closely related to stereotyping (Hiebert, 1985). Caution must be exercised while interpreting the behaviors of other cultures since the tendency, as Westerners, is to think in terms of cause and effect. Cause and effect thinking coupled with the belief that one can solve our problems or achieve our goals, if we only use the correct methods or have the right answers leads us to judge differing worldviews as flawed

thinking. This approach has problems because it can lead one to see people as objects that can be manipulated if one uses the correct formula.

Another approach is the stratigraphic approach. In this model, one stacks theories regarding human beings one on top of the other, without any attempt to integrate them. This type of model can result in a collection of fragmentary understandings about people which we gather by a variety of methods. The danger in this approach is that it does not provide holistic insight into culturally-diverse students and the cultural factors that influence their learning process (Hiebert,1985).

The holistic approach, a useful tool in the context of a multi-cultural classroom, seeks to enlighten one about people groups by weaving a more comprehensive and integrated view of the multi-cultural student, their family, and how their worldview influences what is valued in the domains of physical, biological, social, spiritual, or psychological behavior. People perceive the world differently because values and reality differ from one culture to another (Hiebert,1985). Teachers cannot possibly teach to all the potential differences, but they can become more culturally sensitive to the diversity of their students (Lingenfelter & Lingenfelter, 2003).

Common Classroom Approaches Addressing Cultural Diversity

Traditionally, three basic approaches have been used in integrating multi-cultural awareness into established curricula: the contributions approach, the additive approach, and the transformative approach. The Contributions Approach has content limited to ethnic or cultural holidays and celebrations (i.e. Chinese New Year, Martin Luther King Day). The Additive Approach adds cultural content, concepts, and themes to the curriculum without changing the basic structure (i.e., including stories from around the world to the student's study of social studies or field trips to places where cultural artifacts can be viewed). The third or the Transformative Approach is the approach that is the most closely related to the thesis of this study and yet is the most complex. In this approach changes occur in the canon or a paradigm shift occurs which includes, changes in basic assumptions (Diaz, 1992).

Transformation of a curriculum consumes massive amounts of time and resources; therefore, is best accomplished in stages with co-operation of all of the stakeholders involved (school administrators, teachers, students, parents, community). With the transformative approach, school administrators and teachers must be trained as agents (facilitators) of change (Villegas & Lucas, 2002).

The review of the literature demonstrates a definite need for proposing a longitudinal, cross-sectional study of the

impact of training teachers as cross-cultural communicators (both veteran and pre-service) on the achievement of multi-cultural students.

This pilot study focused on the possible benefits that can be derived from training teachers in multi-cultural and cross-cultural communication skills using insights gained by applying theories of cultural anthropology (a study of how cultural context shapes human behavior) and initiating professional development training centered on producing and increasing sensitivity to the world-views of multi-cultural students and their families. However, the knowledge that teachers need to have about cultural diversity goes beyond a mere awareness of the fact that ethnic groups have different values, teachers need detailed, factual information about the cultural nuances of specific ethnic groups (Banks & Banks, 1995).

CHAPTER 3. METHODS

Research Design

This study explored how the value systems and beliefs of both beginning and veteran teachers regarding culturally diverse student populations and their families influenced their understanding of techniques employed as the teachers executed their roles as communicators of knowledge. Furthermore, this pilot study was designed to aid in understanding the effects that multi-cultural awareness training has on increasing the cultural sensitivity of teachers toward their culturally diverse students. Educating diverse student populations encompasses not only academic subject areas, but also building skills in multi-cultural communication between teachers or administrators and multi-cultural students and their families.

According to Hiebert (1994), when people of two or more cultures interact over long periods of time and develop stable patterns of relating to one another, they actually create a new culture. The teacher and students in multi-cultural classroom will experience stress for a period of time as different worldviews merge. The idea of forming a new or multi-cultural bridge between persons of different cultural backgrounds is not new to America, which has historically been referred to as a melting pot. Most Americans are still operating under the old

assumption that America is a "melting pot" of cultures. More recent research in the field of cultural anthropology by Heibert (1994) shows that cultures maintain their cultural identity to varying degrees when they immigrate to America.

Questionnaires were used to determine what changes, if any, occur in the teachers' ability to relate to multi-cultural students and to understand how the teachers' personal attitudes, values, and assumptions concerning cultures different than their own are impacted after the teachers take part in a professional development seminar designed to aid in the process of Rethinking the Education of Culturally Diverse Student Populations.

Subjects

The participants in this study were volunteers from the teacher pool at Leland Middle School who were also students from the EDN 578 course at the University of North Carolina at Wilmington, and from the NC Quest course offered through UNCW.

Participation in this study and workshop was conditional on the person signing a form that indicated that participation is entirely voluntary. Prospective candidates could refuse to participate or stop participating at any time without penalty. Each participant was given a copy of the consent form, and no participant received any payment for participating in this study

other than the information that the teachers received from the workshop on multi-cultural communication techniques.

A group of four teachers participated in this study was drawn from a pool of middle school teachers in Leland, North Carolina. The ethnic composition of the participants was two African American teachers and two White teachers. The gender composition was three female teachers and one male teacher. The population was a small sampling of middle school teachers from middle schools in North Carolina with diverse student populations.

Instrument

Data was evaluated on the basis of the results of the Cultural Diversity Awareness Inventory (CDAI), developed by Gertrude B. Henry was a questionnaire designed to assist the user as they looked into their own attitudes, beliefs, and behavior towards elementary school children of culturally diverse backgrounds. The intended users were elementary educators including classroom teachers, paraprofessionals, therapists, and specialists who are involved in direct services to elementary school children.

The CDAI, which is composed of 28 statements which address general cultural awareness, uses a five-point Likert-type scale. The original research targeted school districts in Texas and

Virginia because of their diverse student population. The test-retest method was used for assessing reliability and was established at a .66 level.

Limitations

One major limitation to this study was the size of the participant group. Although the pool of participants invited to take part in this study included the entire faculty at Leland Middle School, a minimum number chose to participate. Another limitation was the length of the workshop and the fact that the researcher was in a foreign country during the months that followed the workshop and was not able to produce follow-up workshops at the original site of the study.

The original intention of the researcher was to begin the study with a six-hour workshop for professional development for increasing multi-cultural awareness. This workshop would then be followed up with a series of mini-workshops to further enhance the cultural sensitivity of the participants.

Three assumptions were made in the original research. First, it was assumed that the participants in the study responded accurately and honestly. Second, it was assumed that attitudes can be measured by a quantitative technique. Finally, it was assumed that a particular opinion statement has the same meaning for all of the respondents, so that a given response was

scored identically for everyone who submits that response. The limitations of this research were those that are part of the methodology used for estimating reliability and validity for the CDAI.

Content validity was examined for each of the statements for clarity and significance. Quantitative data was converted into computer records and was assessed by Gertrude B. Henry, the original researcher, to establish content validity. Results of the Cronbach's test for internal consistency reliability evidence showed an overall alpha coefficient of .90.

The CDAI was used to determine cultural sensitivity for the pilot study. The researcher determined that the Intercultural Development Inventory was a more empirical measure of intercultural sensitivity but specific training is required to become certified to administer this inventory. The researcher's time and financial constraints prohibited this certification process at the present time. Intercultural Sourcebook, Volume #2 (1999), contains a description of the instrument.

Quantitative and Qualitative Design Elements

The majority of this thesis will use the qualitative design which describes the learning or teaching experiences of teachers who were or were not prepared for using "culturally proficient teaching methods" (Gay, 2000). However, a quantitative element

will be addressed as a comparison is made between the cultural sensitivity levels of teachers before and after an intensive workshop centered on beginning to change the paradigm of teachers who have traditionally been exposed to only one world view.

Intervention

The intervention took place at Leland Middle School after school dismissed on Tuesday, March 30, 2004. As participants began to arrive, informal introductions were made. The equipment, reference books, pre- and post-questionnaires, demographic questionnaires, pens and pencils, scissors, staplers, and power-point equipment had been set up in the classroom. Refreshments and a light supper were provided by the school for all the teachers wishing to take part in the workshop. The four middle school teachers had one to nineteen years teaching experience (beginning and veteran teachers).

Data Collection

The participants were given a pre-questionnaire and asked to fill in the response that best represented their beliefs. Two outside observers were present during the workshop, one male (who offered technical support) and one female (who was gathering data in the form of field notes to be used in the

analysis phase of data interpretation). These observers were selected because they had extensive experience in the fields of education and cultural anthropology. Their opinions were considered in the processing of the data.

Each participant was given handouts which included: a printed version of the power point presentation, questions used for initiating action research, a self-administered temperament analysis instrument with scoring instructions, a description of systems of symbols that cultural anthropologists use to enhance and expand cross-cultural communication. (See Appendix C for the handouts and see Appendix D for the printed version of the power point presentation).

The Cultural Awareness Workshop

The study used a variety of methods for the collection of both quantitative and qualitative data such as: questionnaires, participant observation, group discussions, personal reflection, field notes, and practical application of culturally-relevant narratives.

The workshop began with a discussion of barriers to organizational change and ideas for overcoming resistance to change (Daresh, 2001). The second phase of the workshop addressed the need to reassess and redefine the effectiveness of the procedures which were implemented during the change process.

This process, referred to as *Practical Action Research*, was illustrated on a series of power point slides as a continually, upward mobile spiral which involve the following six steps: (1) data collection, (2) analysis of the data, (3) distribution of data and announcement of changes, (4) practical application of data, (5) check others reactions, and (6) collect new data (Schmuck, 1977).

Practical Action Research for Change was also represented by a pie graph in which the six stages listed above fall into three major categories. The first division is Initiation which is composed of steps one through four in the first model. The second division is detection, which corresponds with step five above. The last division is judgment or collecting new data (step six above). See Appendix C for an example of this graph.

The focus of the workshop then began to explore data which has been gathered through studies done in the field of Cultural Anthropology which can be applied to cross-cultural communication in the educational setting. This section began with a description of what a small segment of a culture we are able to see with our eyes. Sensory data that we are able to gather such as clothing, behavior, and habits are only the "tip of the iceberg" (see Iceberg Model in Appendix D).

The focus of the workshop then moved to a description of the process of bi-cultural bridge building. This is illustrated

by a bell-curve model which has two distinct cultures, each culture represented by a bell-curve which overlaps with the other.

The workshop and power point presentation then described (in picture and dialogue) a series of inter-cultural training techniques which can be found in detail in the *Intercultural Sourcebook: Cross-Cultural Training Methods, Volume 1 and volume 2* (Fowler & Mumford, 1995, 1999).

Multi-Cultural Communication

The participants watched a series of power-point slides depicting multi-cultural children in a variety of roles. These slides were used as an instructive device showing how role play could be used in their classrooms to help students explore cultural differences. Classroom role playing of culturally diverse scenarios is one technique employed to convey cultural differences to teachers and classmates. Role play aids students in promoting multi-cultural dialogue (Fowler & Mumford, 1999).

The first two slides depicted two second grade students involved in role playing scenarios. The next slide displayed two young women of Japanese descent. One young woman was robed in traditional, beautifully ornate, and brightly colored kimono sitting beside another young woman dressed in jeans and a sweat shirt. Side by side they spoke their own narratives describing

changes they experienced in coming to America. They shared stories of misunderstanding cultural cues when they first arrived.

The third slide in this series brought laughter to the otherwise quiet room. A delightful, African-American fifth grader clad in the costume of "an absent-minded scientist" defended her award winning science fair project. She was quite well versed in her topic and remained confident as the judges continued questioning her.

The next picture flashed up two African-American preschoolers creating a small city in an indoor sandbox. The last two slides contained multi-cultural children (in two separate classrooms) who had been given scenarios to work out. The first of these was a group of six preschool girls. Five of them were sitting inside a cardboard boat and the sixth child remained outside the boat. They were trying to determine if they could make room for just one more. After all, how many preschoolers will one see-saw, cardboard boat hold without popping the sturdy seams (made of duck tape)? The second multi-cultural picture showed multi-age children in an imaginary beach setting.

Contrast-Culture Training

A series of four pictures were shown which contrasted two cultures engaging in behavior. The first and third photographs depicted a person who was familiar with that custom. The second and fourth photographs depicted a person from a different cultural origin. The first picture showed a young African woman inside a mud hut which had been lined with newspaper and proudly displayed a picture of the Kenyan President on the wall. She held a panga (a multipurpose cutting tool) above a side of beef which had been suspended from the ceiling beams by sturdy rope.

The second picture was a person who was unfamiliar to this cultural situation. To understand the significance of these two pictures, one must first explain the significance of how the events symbolized by these pictures were used to aid both understanding and communication in this cross-cultural setting. (See Appendix B for a workshop narrative).

The next set of pictures was of her friends, who were Meru women teaching her to cook on a crude charcoal burner. The last picture in this sequence was her accompanied by her young son preparing supper for her family and some friends (after she had mastered the use of this new variety of stove).

It was explained to the participants that contrast-culture training begins the process of elevating cultural understanding by looking at contrasting cultures through three sets of eyes.

The first eyes see the cultures' values and patterns of thinking and contrast these values to our own (intercultural dimensions). The second eye (interpersonal method) sees us interacting on a personal level. This is a time of self-assessment to determine to what extent we are viewing the contrast culture through ethnocentric or stereotypical eyes. The third eye (interaction) uses realistic exercises or role-plays to help us engage in meaningful, cross-cultural communication (Fowler & Mumford, 1999).

Simulation Games as Training Tools

The next part of the workshop focused on the utilization of simulation games. Simulation games are a method of training students in the different meanings that various cultures place on certain gestures or situations. For example, in some African or Asian cultures students rise from their sitting position when a teacher or instructor enters the room and remain standing until the teacher has taken his/her seat. This action meant to show respect is carried out by students of all ages and levels.

If a student from one of another culture stood when a teacher in America entered the room it might be interpreted as being disrespectful. A teacher who did not understand the reasoning behind this student's action might could rebuke the student sharply and bring shame to the student. Fellow students

might also ridicule the student, bringing further shame.

Simulation games can initiate cross-cultural dialogue which, in turn, can give cultural insights to all stakeholders. (See Appendix B for a narrative which explains in more detail that differences in culture values and attitudes can be demonstrated within groups of people assumed to hold similar values).

Intercultural Sensitizer

Intercultural sensitizer is a technique which employs cultural-general assimilators in the form of small group discussions on the following topics: Emotions, Knowledge, and Language, Roles, and Group verses Individual cultural orientation. Another form of cultural assimilation is the culture-specific assimilator which uses incident and interaction between two or more people from different cultures as a foundation to interpret, discuss, and give feedback on why the people in the incident acted as they did. The Intercultural Sensitizer took on the form of small group discussions which could be used in both the classroom and in teacher preparation sessions.

Communication of Cultural Patterns

Identification of culturally learned patterns can stimulate a deeper level of understanding for diverse students and their

families. The participants in this study were shown a series of three slides depicting roles in one East-African culture were then discussed. The first slide portrayed two African men and a white man sitting at the table enjoying *chai* a traditional beverage of sweet tea and milk which is served to guests. A young boy stood along side of his father.

The second picture showed a white woman haggling with the vendor at the village market. The significance of this picture was that the culturally learned pattern of bartering is expected. The workshop facilitator then shared a story of a cultural encounter and the outcome. (See Appendix B for the narrative).

The third picture was used to show the contrast between cultures which have a great amount of respect placed on older people and cultures which value youth over age. The slide is of a very old African man and a baby. It was explained to the participants that age is respected in a variety of other cultures and that some languages even have special terms of greeting to show respect to older people. This mindset is different from the western view which respects youth. The western media promotes this idea by bombarding viewers with methods of recapturing youthful faces and bodies.

Multi-Cultural Value Conflicts

Multi-Cultural Value Conflicts arise as differing value systems encounter each other. Multi-cultural conflict resolution is a topic, of such breadth, that this paper can not adequately cover. The three slides in this section of the workshop depicted two male college roommates from differing cultures. Dialogue between two persons from differing cultures for the purpose of gaining insights into each other's beliefs and how these beliefs and values shape us is step one. Sharing of personal as well as group narratives gives a foundation of effective, multi-cultural communication.

By identifying the culturally learned patterns of the students in our classrooms, we are able to share their narratives which give us insights into what motivates them to achieve. The more we understand about what factors motivate or discourage diverse students, the more we will be able to dialogue when conflicts arise because of the diversity in our cultures. Teachers who are aware of the culturally learned patterns of their students will have the ability to communicate more completely with diverse students and their families. The researcher then shared several narratives with the participants and solicited discussions about the ramifications of each narrative. (See Appendix B for a narrative which illustrates how

the assumptions made by one culture are perceived by other cultures).

Multi-Cultural Dialogue

Narratives were used throughout the workshop for the purpose of illustrating and bringing to life some events in which persons holding different cultural values interacted with each other. Many insights can be learned as culturally diverse people of many ages share the narratives of their experiences. Teachers can gain insights into their multi-cultural students by engaging the students and their families in dialogue.

Encouraging Reflection

The workshop facilitator then read the following poem aloud as photographs of multi-cultural children appeared on the power point presentation performing a variety of tasks.

Look at her and tell me.
Can you see her?
Do you have the eyes to comprehend?
All that she is inside?

Can you really see the young child?
Behind the brown skin,
Wild, untamed hair,
Untrimmed dirty fingernails?

Slur in her speech
Cannot look you straight in the eye.
Fidget with her sleeves
Of her oversized sweater
When you talk to her.

Sings off key
Not the brightest kid in class.

Can't play ball
Does not have many friends.
Ignored by others
When they pass by.

But you cannot see her,
Her hopes and dreams
The sparkle in her eyes
The love in her heart
The yearning in her soul.

You cannot see her at all
For she's so much more
Than what she appears to be
So much more than what you can see.

Open your heart
And not your eyes
To see
Who she really is.
-Someone special
and unique and free
God's creation and God's child.

All participants and the observers were given a period to reflect on and write about the possible impact of the ideas expressed in this workshop had on their understanding about teaching multi-cultural students. They were also given an opportunity to discuss in a small group their reflections about the workshop after the post-questionnaire was completed. Each participant completed all of the responses for both the pre- and post-questionnaire and the workshop and all of the participants were present for the entire research process.

Further evidence in support of both of the original hypotheses, came from field notes gathered during the entire duration of the case study by a female observer who is also an instructor of education classes to prepare teachers. The

observer employed techniques used in mentoring teachers as follows:

The observer met with the researcher before the case study began to define her role as an observer. The researcher asked her to observe the presentation for clarity and communication of meaning (since some of the material from this workshop would be unfamiliar to the participants) and to check the responses of the students to the material that was presented in the workshop. We then set up a time after the case study to discuss her findings. As an observer, she noted both strengths and weaknesses in the workshop.

Anticipated Outcomes

It was anticipated that the participants would show an increased awareness and sensitivity toward their culturally diverse students after taking part in the workshop designed to increase awareness of the value systems of other cultures. Studies that have been done by Linda Darling-Hammond (1994) show a positive correlation between teacher preparation and improved student achievement. It was anticipated that offering professional development courses to teachers and administrators which are designed to increase knowledge about other cultural worldviews and value (social) systems will improve the teachers'

ability to communicate more effectively with multi-cultural students and their families.

It was anticipated that the teachers who participated in the case study would respond to the pre-questionnaire based on their own personal belief systems. The male observer stated that his study of cultural anthropology had led him to conclude that, in general, Western teachers and administrators are prone to make premature judgments regarding the behaviors of other cultures which may lead to cultural misunderstandings. It was his belief that, rarely, do westerners stop to inquire whether others view an experience in the way that most Westerners view the same situation.

Heibert states that Americans also tend to think of nature and humans from a mechanistic world view which views nature and humanity as machines influenced by external forces. This view, which began to emerge during the sixteenth century, has heavily influenced Western thought (Hiebert, 1994). In a mechanistic world persons feel that they can control both nature and humans if the correct formula is used. Though the mechanistic worldview permeates Western culture and belief system, it stands in stark contrast to most other world views, which treat nature and humans as living beings. Traditionally, most undergraduate schools of education immerse pre-teachers in a curriculum heavily influenced by the mechanistic worldview.

The participants were then given the pre-questionnaire. When they completed the task, the papers were taken up, filed, and the workshop began. The participants took part in the workshop especially designed to challenge a mechanistic, mono-cultural worldview and broaden their worldview from mono-cultural to multi-cultural pattern of thinking.

Post-Questionnaire

After completing the one-hour workshop, supplementary materials were placed on a table for the participants to view if they chose to do so these included a variety of texts cited in the review of the literature on education of multi-cultural students. The researcher also gave the participants a period of time to ask any questions, voice any concerns, or clarify any of the material that had been presented. Clarifications were made and the researcher distributed the post-questionnaires with instructions which stated that each participant should take twenty to thirty minutes to complete the post-questionnaire. The participants proceeded to answer the post-questionnaire. (See Appendix B for a narrative description of this event by the researcher).

Summary Analysis

The NC Quest students and the UNCW students were also teachers at Leland Middle School. Therefore, the school administrator deemed it appropriate to make this opportunity available to the entire teaching faculty. Of the 42 classroom teachers, four chose to take part in this study. Though the sample size was small, it represented the school demographics. Fifty percent of the participant teachers were black and 50% of the participant teachers were white.

CHAPTER 4. RESULTS

Findings

The opening section of this portion of this chapter presents and analyzes the quantitative findings of this research. This data is presented as statistical tables, followed with an explanation of the data shown. Each table displays the questions that were given to the participants represented in numerical order. The left column on each table gives the five Likert-scale responses to the questions (strongly agree, agree, neutral, disagree, and strongly disagree). The center column gives the actual number of participants who responded to each choice on the Likert-scale. The last column on the right gives the percentages of subjects who responded to each choice.

The following tables compare the participants' responses from the pre-questionnaire and the post-questionnaire. Descriptive facts accompany the questions for the purpose of interpretation of the data. The researchers' interpretation of the data can be found in the conclusion of this chapter.

Table 4.1

Cultural Differentiation.

I believe my culture to be different from some of the children I serve.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	3	2	75%	50%
Agree	1	2	25%	50%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a shift of one response from "Strongly Agree" to "Agree".

Table 4.2

Cultural Identification.

I believe it is important to identify immediately the ethnic groups of the children I serve.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	1	2	25%	50%
Agree	1	2	25%	50%
Neutral	2		50%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

Two of the responses shifted from "Neutral" to "Agree" and "Strongly Agree".

Table 4.3

Cultural Preference.

I believe I would prefer to work with children and parents whose cultures are similar to mine.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	1		25%	0%
Neutral		1	0%	25%
Disagree	3	2	75%	50%
Strongly Disagree		1	0%	25%
Total	4	4	100%	100%

One response shifted from "Disagree" to "Neutral".

Table 4.4

Linguistic-Comfort Level.

I believe I would be uncomfortable in settings with people who speak a different English dialect from myself.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree		2	0%	50%
Neutral	2		50%	0%
Disagree		1	0%	25%
Strongly Disagree	2	1	50%	25%
Total	4	4	100%	100%

Two responses shifted from "Neutral" to "Agree" and one response shifted from "Strongly Disagree" to "Disagree".

Table 4.5

Values-Comfort Level

I believe I am uncomfortable with people who exhibit values or beliefs different from my own.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree		1	0%	25%
Neutral	1		25%	0%
Disagree	1	1	25%	25%
Strongly Disagree	2	2	50%	50%
Total	4	4	100%	100%

There was a shift of one participant from "Neutral" to "Agree".

Table 4.6

 Parent-Teacher Interactions.

I believe, other than the required school activities, my interactions with parents should include unplanned activities (e.g. social events, meeting in shopping centers), or telephone conversations.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree		1	0%	25%
Agree	1	1	25%	25%
Neutral	2		50%	0%
Disagree		1	0%	25%
Strongly Disagree	1	1	25%	25%
<u>Total</u>	<u>4</u>	<u>4</u>	<u>100%</u>	<u>100%</u>

The responses of the participants show a shift from "Neutral" on the pre-questionnaire to "Agree" and "Strongly Agree".

Table 4.7

Ethnic Group Participation in School Activities.

I believe I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (e.g. bilingual students on the debate team or Black students in the orchestra).

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree			0%	0%
Neutral			0%	0%
Disagree	2	3	50%	75%
Strongly Disagree	2	1	50%	25%
Total	4	4	100%	100%

There was a shift in one response from "Strongly Disagree" to "Disagree".

Table 4.8

Attitude Toward Cultural Views of Others.

I believe cultural views of a diverse community should be included in the school's yearly program planning.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	1	1	25%	25%
Agree	2	3	50%	75%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree	1		25%	0%
Total	4	4	100%	100%

A dramatic change occurred in the response of one of the participants changing their initial response from "Strongly Disagree" to "Agree".

Table 4.9

Parental Involvement in Program Planning.

I believe it is necessary to include on-going parent input in program planning.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	3	2	75%	50%
Agree	1	2	25%	50%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a shift in one response from "Strongly Agree" to "Agree".

Table 4.10

Cross-Cultural Communication.

I believe I sometimes experience frustration when conducting conferences with parents whose culture is different from my own.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	1	2	25%	50%
Neutral	2	1	50%	25%
Disagree	1	1	25%	25%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

In the pre-workshop responses one-half of the participants gave a "Neutral" response. In the post-workshop one response changed to "Agree".

Table 4.11

Responsibility in Cross-Cultural Communication.

I believe children are responsible for solving communication problems that are caused by their racial/ethnic identity.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree			0%	0%
Neutral			0%	0%
Disagree	4	3	100%	75%
Strongly Disagree		1	0%	25%
Total	4	4	100%	100%

There was a shift in one response from "Disagree" to "Strongly Disagree".

Table 4.12

English as a Second Language.

I believe English should be taught as a second language to non-English speaking children as a regular part of the school curriculum.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	1		25%	0%
Agree	2	4	50%	100%
Neutral	1		25%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

One of the participants changed a "Neutral" response to "Agree" in the post-workshop responses.

Table 4.13

English Instruction and Correction.

I believe, when correcting a child's spoken language, one should role model without any further explanation.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	1		25%	0%
Neutral			0%	0%
Disagree	3	4	75%	100%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a dramatic shift in one response from "Agree" to "Disagree".

Table 4.14

Use of Non-Standard English.

I believe that there are times when the use of "non-standard" English should be accepted.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree	1		25%	0%
Agree	3	4	75%	100%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

One response shifted from "Strongly Agree" to "Agree".

Table 4.15

Identity Preference.

I believe in asking families of diverse cultures how they wish to be identified (e.g. White, Anglo) at the beginning of the interaction.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	1	1	25%	25%
Neutral	2	1	50%	25%
Disagree	1	2	25%	50%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a shift from "Neutral" to "Disagree".

Table 4.16

Acceptable Classroom Humor.

I believe that in a society with as many racial groups as the U.S.A., I would accept the use of ethnic jokes or phrases by some children.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree			0%	0%
Neutral	2		50%	0%
Disagree	1	3	25%	75%
Strongly Disagree	1	1	25%	25%
Total	4	4	100%	100%

There was a shift in two participants' responses from "Neutral" to "Disagree".

Table 4.17

Addressing Racial Comments.

I believe that there are times when racial statements should be ignored.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	2	1	50%	25%
Neutral			0%	0%
Disagree	2	2	50%	50%
Strongly Disagree		1	0%	25%
Total	4	4	100%	100%

One response shifted from "Agree" to "Disagree" and another response shifted from "Disagree" to "Strongly Disagree".

Table 4.18

Testing for Learning Difficulties.

I believe a child should be referred "for testing" if learning difficulties appear to be due to cultural differences and/or language.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree			0%	0%
Neutral	2	1	50%	25%
Disagree	1	3	25%	75%
Strongly Disagree	1		25%	0%
Total	4	4	100%	100%

There was a shift in the post-workshop responses from "Neutral" to "Disagree" and a shift from a response of "Strongly Disagree" to "Disagree".

Table 4.19

Validity of Translated Test Instruments.

I believe that translating a standardized assessment from English to another language to be questionable since it alters reliability and validity.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree		1	0%	25%
Neutral			0%	0%
Disagree	2	2	50%	50%
Strongly Disagree	2	1	50%	25%
Total	4	4	100%	100%

There was a shift in the response of one participant from "Strongly Disagree" to "Disagree" and shift of another participant from "Disagree" to "Agree".

Table 4.20

Adapting Test Instruments.

I believe translating a standardized achievement or intelligence test to the child's dominant language gives the child an added advantage and does not allow for peer comparison.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree			0%	0%
Neutral			0%	0%
Disagree	4	3	100%	75%
Strongly Disagree		1	0%	25%
Total	4	4	100%	100%

One response changed from "Disagree" to "Strongly Disagree".

Table 4.21

 Parental Assessment of Students.

I believe parents know little about assessing their own children.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	2		50%	0%
Neutral			0%	0%
Disagree	2	3	50%	75%
Strongly Disagree		1	0%	25%
Total	4	4	100%	100%

Two responses shifted from "Agree" to "Disagree" and one response shifted from "Disagree" to "Strongly Disagree".

Table 4.22

Teaching Culture in the Classroom.

I believe that the teaching of ethnic customs and traditions is NOT the responsibility of public school programs or personnel.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	1		25%	0%
Neutral			0%	0%
Disagree	2	4	50%	100%
Strongly Disagree	1		25%	0%
Total	4	4	100%	100%

The participants shifted from one-half responding "Disagree" to a unanimous response of "Disagree".

Table 4.23

Cross-Cultural Learning in the Classroom.

I believe it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life and/or beliefs.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree		1	0%	25%
Agree	4	3	100%	75%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

One response changed from "Agree" to "Strongly Agree".

Table 4.24

Parental Accommodation.

I believe Individualized Education Program meetings or program planning should be scheduled for the convenience of the parent.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree		1	0%	25%
Agree	4	3	100%	75%
Neutral			0%	0%
Disagree			0%	0%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a shift in one participant response from "Agree" to "Strongly Agree".

Table 4.25

Cultural Sensitivity of Teachers.

I believe I make adaptations in programming to accommodate the different cultures as my enrollment changes.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	2	2	50%	50%
Neutral		1	0%	25%
Disagree	2	1	50%	25%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

One participant changed his/her response from "Disagree" to "Neutral."

Table 4.28

Teacher Expectations.

I believe one's knowledge of a particular culture should affect one's expectations of the children's performance.

	<u>Frequency</u>		<u>Valid Percent</u>	
	Pre- Workshop	Post- Workshop	Pre- Workshop	Post- Workshop
Strongly Agree			0%	0%
Agree	2	2	50%	50%
Neutral	1		25%	0%
Disagree	1	2	25%	50%
Strongly Disagree			0%	0%
Total	4	4	100%	100%

There was a shift in the response of one participant from "Neutral" to "Disagree".

Conclusions

In the researcher's opinion the post workshop responses may have indicated subtle changes in the cultural sensitivity awareness of the participants after taking part in the professional development seminar Rethinking the Education of Culturally-Diverse Student Populations. The post-workshop responses may have reflected that the information that was shared in the workshop might have influenced the participants to rethink their original belief about their preference.

Discussions following the post-questionnaire may have indicated that the change in their cultural understanding could change their performance as teachers working with culturally diverse students.

Some of these changes seemed to be evidenced by a fairly dramatic change in the awareness of the participants about the dynamic role that parents and extended families of diverse students play in the understanding of cultural customs and values unique to a culture. Post-workshop responses showed unanimous consent toward the school's responsibility in teaching cultural issues and enlarging the worldview of teachers and students. The participants appeared to be more aware of the impact that language has on the performance of students.

In some cases, it would be extremely difficult to translate literally the language of the testing instrument. This would

raise issues of test validity after being translated; however, the participants seemed recognize that diverse students would also be put in an unfair position if they did not understand the language of the testing instrument. After the workshop, the participants' responses to question #20 showed strong support for translating the instrument into the native language of the student.

The participants appeared to exhibit a new respect for inclusion of diverse cultural views in the yearly program planning. There was support for including the parental dynamic in both the pre-workshop and post-workshop responses. The post-workshop responses also showed a mild upward movement toward the inclusion of culturally relevant program adaptations as the demographics of the school changes.

CHAPTER 5. DISCUSSION AND CONCLUSION

America's schools have continued to experience a steady demographic shift in which minority students are making up an increasing percentage of the student population and teachers are unprepared to work with students from cultures different from their own. Many teachers interpret culturally related data from their own world view and belief system. It is the opinion of this researcher that our schools of education need to formulate more programs to prepare our veteran and beginning teachers and administrators for their encounters with their multi-cultural stakeholders.

The multi-cultural awareness workshop was developed by this researcher for that purpose. This research was designed to examine and describe how the value systems and beliefs of teachers and administrators (regarding culturally diverse student populations) changed their ability to perform as multi-cultural communicators. Chapter four presents evidence of the changes which occurred in the way the participants responded to the questionnaire before and after the workshop. Opinions and insights from the observers' field notes which documented small-group discussions which were also considered as sources of data.

This research sought to test two hypotheses. The first, the value systems and beliefs of teachers regarding culturally

diverse student populations will have no effect on their performance as teachers of these culturally-diverse students. The second hypothesis, this study will show no differences in sensitivity in teachers before and after they take part in a professional development seminar, *Rethinking the Education of Culturally-Diverse Student Populations*.

The second hypothesis focused on a theory which has been evaluated in the fields of education, cultural anthropology, and business. This theory states that cultural sensitivity and our ability to effectively communicate with multi-cultural students and their families (to cultural perspectives that differ from our own) will improve as we journey deeper into the values that motivate the behaviors that we see from people of other cultures. This is also evident as we notice the number of predominate sub-cultures in America.

According to the National Center for Educational Statistics (2001-2002), Leland Middle School student body has two predominate American sub-cultures, that is a cultures within a larger culture which share some of its values but differ in other values. It is important to note that previous studies which have been done on multi-cultural education attempted to address the Black-White sub-culture issue, however, review of the literature shows that no consensus on best practices has been reached.

One of the main questions that this research set out to answer was could a one-hour workshop specifically developed to increase multi-cultural sensitivity/awareness in the participants begin the change from mono-cultural thinking to multi-cultural thinking. Field notes from a workshop observer and the observer's notes on the small group discussions after the workshop were reviewed by the researcher. Charts were developed to determine if any change in cultural awareness had occurred. The researcher noted that there was some evidence which could indicate that the multi-cultural understanding of the participants was slightly elevated on 24 of the 26 questions considered for this study. The answer to two of the questions could indicate some negative impact the workshop may have had on two of the participants.

In the opinion of the researcher, the responses of the participants to the questionnaire showed a slight increase in the cultural awareness of the participants as they began to process some of their own cultural symbols with the differing cultural values of some of their students. These shifts, however subtle, could be demonstrative of the beginning change needed to build a cultural bridge. The reactions of the participants to this first step may be varied, with both positive and negative responses to the newly acquired information. A beginning awareness and encounter with diverse

cultures must be followed up with regular encounters and dialogues between differing cultures for multi-cultural classroom bridges to be successfully built (Gay,1988; Banks,1991). Hiebert (an anthropologist) states that:

The most effective cross-cultural communication takes place between people who are involved in regular, enduring relationships in the context of a social community,(1985, 145).

Narratives have been included in Appendix B which can be read to illustrate some situations which one encounters in a multi-cultural learning context. One narrative will illustrate the process of rethinking multi-cultural education by describing one of the post-workshop discussions. This narrative also demonstrates how one culturally sensitive value aided in increasing the awareness of one African-American teacher toward the families of the Hispanic students in her classroom. She then demonstrated an elevated understanding of the cross-cultural dynamic by making application of principles from the experience to a situation that she had experienced with the parents of her Hispanic students.

She had sent home progress reports for one of her Hispanic middle school students who had a low achievement level. It had been apparently ignored as there had been no response to her progress report. She did not realize that the cultural values

of these parents and students dictated that they would not counter or question the word of someone in a position of authority.

She stated that in the future she would take the time to dialogue with the parents of her Hispanic students so that she would build a communication bridge for the parents to feel comfortable in engaging in dialogue with her about the progress of the student. She felt the family would be an excellent resource for gathering information about the cultural worldviews of students of differing cultural background. This understanding also changed her response to one of the questions (#21) on the post-questionnaire which addressed the topic of parent's ability to assess their own children. The discussion from this participant supported the first hypothesis. The first hypothesis states that the value systems of teachers have an effect their performance of teachers of culturally diverse students.

The critical thinking that was demonstrated in the post-workshop discussions supported the second hypothesis also. The second of the original hypotheses suggested the cultural sensitivity level of teachers toward their culturally diverse students and their families would increase after taking part in a professional development seminar *Rethinking the Education of Culturally-Diverse Student Populations*.

Observations

One observer stated that the combination of an animated presentation style during the workshop coupled with cross-cultural narratives provided communication of meaning and added interest to the topics being presented. The observer stated in her field notes that the facial expressions of the participants reflected a deepening level of understanding for cross-cultural situations. Both the female observer and the male observer, separately, noted that the participants were engaged in listening and taking notes on multi-cultural communication techniques, interaction with the new cultural insights that they had learned, and making practical application to their specific classrooms. This was evidenced by several of the participants applying principles about cross-cultural interaction which they had learned from the narratives during the workshop, and making application to specific multi-cultural students in their own classrooms. (See Appendix B for narratives which illustrate different cultural perspectives).

As the female observer reflected, her own level of cultural consciousness had been elevated as a result of the workshop. The focus of this study was to present basic tools that can be used to enhance cross-cultural communication with multi-cultural students and their families.

This workshop was designed to be on an introductory level. The narratives were included to motivate participants to reflect on these multi-cultural situations. The male observer had experienced a variety of anthropological and cross-cultural interactions in the past that resulted in the elevation in his knowledge and understanding of insights came as he listened to the post-workshop discussions applied cultural-anthropology to the field of education. His field of expertise was not education. He was intrigued as he reflected on the post-workshop discussion integrating insights in cross-cultural communication from the field of cultural-anthropology with multi-cultural teacher-student communication in the field of Education.

The current study is consistent with previous studies which were cited in the review of the literature. In the case of this study, teacher development in the field of cross-cultural communication will improve the cross-cultural bridge building skills of teachers. According to Darling-Hammond, teacher learning supports student learning, in this way, teacher learning in the field of multi-cultural sensitivity will improve the students' ability to successfully integrate into a new classroom culture. The researcher noted that the observations made by the two professionals supported the two original hypotheses.

Limitations

It had been the intent of the researcher to produce an initial six-hour workshop and then follow up with a series of mini-workshops/discussion groups all designed to increase cultural awareness. However, due to the fact that the researcher was moving to a foreign country, time constraints were placed on this research which did not allow "regular, enduring relationships" to develop between the researcher, the participants, and their diverse student populations.

Attempts were made to follow-up with the participants after a one-year period had passed. The following questions were posed to the participants in March by e-mail. E-mail was the participants' chosen form of communication with the researcher. At the time of this writing, the researcher had received no response from any of the four participants. Therefore, no conclusions could be drawn from follow-up.

- (1) Have you integrated any items from the multi-cultural workshop into your classrooms during this current school year? If so, which items were integrated, how were they implemented, and what were the results?
- (2) As you reflect back to the multi-cultural workshop, would your assessment of the material presented in the workshop be that:
 - (A) The workshop elevated my personal awareness of the many facets of cross-cultural interactions for a classroom. Why?

----- (B) The workshop did not elevate my personal awareness of the many facets of cross-cultural interactions for a classroom. Why?

The researcher made assumptions during the data analysis portion of this study based mainly on studies done on cross-cultural training done in both the fields of business and cultural-anthropology. The basis for these assumptions is mainly from qualitative data.

One limitation would be that the original questionnaire was prepared for teachers of elementary school students. The participants in this case study were middle school teachers. In an attempt to determine how this variable would affect the results of this study, the researcher sought to determine if there was a universal definition for the term elementary school. What this researcher found was that the term elementary is used to describe a variety of schools which provide anywhere from the first four years of education to the first eight years of education for a student (Encarta). Therefore, by definition the teachers who were participants in this study were within the first eight years range (as they represented teachers of the sixth, seventh, and eighth grades).

A second major limitation to this study was the size of the participant group. Although the pool of participants invited to

take part in this study included the entire faculty at Leland Middle School, a minimum number chose to participate.

Implications

As was stated in the beginning of this thesis, America's schools are experiencing a steady demographic shift in which minority students (culturally-diverse students) are making up an increasing percentage of the student population and many teachers, both urban and rural, are unprepared to work with students from cultures different from their own.

Teachers interpret culturally related data from their own world view and belief system. They can exhibit tendencies to generalize and categorize the behaviors of other people groups as bad or mad. This phenomenon is not new. There are references in *The Holy Bible* in the book of Mark (chapter three) to people assuming that Jesus was crazy or possessed by a demon because He was not exhibiting characteristics and actions which their culture deemed normal.

As a result of the cross-cultural training that occurred during the course of the workshop, the cultural sensitivity level of the participants was slightly elevated. Growing in multi-cultural awareness means a shifting from a mono-cultural worldview to a global or multi-cultural worldview. This study suggests that teachers of diverse students who are exposed to

even brief cross-cultural training techniques increase their level of cultural sensitivity.

Recommendations

Due to the multiple levels of cultural complexity and the number of differing cultures which today's educators interact with the researcher proposes a longitudinal study of at least five years in length in which the sample would be larger and more representative of the cultural diversity in both urban and rural school districts in America is recommended. This study would incorporate both veteran and beginning teachers within the settings of urban and rural schools. Such a study should involve periodic at least six times per year workshops for professional development of teachers and administrators, and should center on increasingly more complex issues associated with cross-cultural communication and dialogue between multicultural students, their parents, and their communities. Attention would be given to any differences in schools whose population reflect the ethnicity and diversity of the surrounding community as opposed to schools whose diversity has been forced. The study should also begin cross-cultural discussion forums in which all of the stakeholders would be invited to participate.

A new study demands a more precise assessment instrument. This would necessitate the workshop facilitator/researcher attending the conference to become certified to administer the IDI (Intercultural Development Inventory) a measure based on six scales that measure core orientations toward cultural differences or for the researcher to develop a new testing instrument.

Studies done by Linda Darling-Hammond have shown a positive correlation between teacher preparation and improved student achievement. Another aspect of a future study would be to examine the assumption which links student achievement to teacher learning as it relates to the successful education of culturally diverse student populations. This study is based on the assertion that when teachers and administrators are exposed to effective cross-cultural communication techniques, their ability to communicate information to diverse student populations will improve. This improvement in the ability to communicate will positively influence student achievement. In this way this study follows up on studies done by Linda Darling-Hammond on the effect that teacher preparation has on student achievement.

The foundation for this proposed study should be that teachers and students journey through stages of development, whether academic or professional, in which learning occur.

Offering professional development for teachers would better equip them for multi-cultural teaching encounters. With each step in the process of training teachers in multi-cultural understanding, the teachers of diverse student populations will increase their consciousness of themselves and the multi-cultural students that they teach.

This study also supported the findings of previous research done by experts which implied that programs of curriculum and instruction, as well as, teacher education programs need to be infused with multi-cultural philosophies, issues, content, and materials in deliberate, systematic, and substantive ways throughout their entire structure (Gay, 1997; Banks, 1994; Ladson-Billings, 1994).

Administrators must patiently and methodically approach the subject of changing worldview with the teachers they lead because each teacher is at different stages in the change process (See Appendix C for suggestions on *Barriers to Change* and *Practical Action Research for Change*).

This research will close with a narrative which illustrates that taking the time to see the world through the eyes of those different from us can make a worldview changing impression on the other person. This narrative reflects the long-term benefits that can occur when positive, multi-cultural, multi-generational dialogue and interaction take place.

I Will Build a Fire.

Darkness surrounded the small, white frame of the five-year old boy as he walked down the country road. He shivered as the early morning chill as the Tennessee winter whistled up the legs of his homemade overalls. His mother had lovingly taken the part of his father's overalls that was below the worn out knee and crafted overalls that were just his size for him to wear to school. His outfit was made complete by his first new pair of brogan boots which gently tapped as he made his way down the mile and a half stretch of road.

His destination was the junction where two dirt roads came together and the school bus stopped to pick up the children. The only light that could be seen came from the small kerosene railroad lantern which he held in his hand. He was a very independent, creative child even though he was so young. He had been born during the Great Depression and his family had struggled to keep up the payments on the 75-acre farm tucked in the rolling hills of middle Tennessee. He had helped with all kinds of chores, since he was three years old.

His little cheeks and nose were red from the relentless blowing of the cold air against his tender, young skin. His whole body shook as he stopped in the point of the junction and waited for the school bus to arrive. From the window of a small shanty nearby an older African-American widow spotted this small

shivering boy. She had very little in the way of material possessions to offer, but she had some fresh milk and a fire. She looked through that window, not with her physical eyes, but with the eyes of her heart. She opened the door to her house and invited the little boy to come in. She told him there was no need for him to wait in the cold. She added wood to the fire and heated the milk.

The warmth of the fire made his cheeks feel toasty but his heart was also warmed by the hospitality that Miss Anne had offered to him. He finished his milk in just in time to catch the school bus. This kindness was repeated every morning by Miss Anne and sometimes included a cup of hot chocolate (which was a special treat for the little boy).

Years passed quickly, as years seem to do. The young boy finished elementary school, high school, college, and graduate school (where he received his master's degree in counseling and education). The time was then the turbulent decade of the sixties. There was national discontent with issues regarding race and inequality in education.

The little boy, now a man, had a part-time teaching job outside Atlanta, Georgia. He also served as a minister for one of the local churches (his undergraduate degree was in Religion). He became an advocate for the educational rights of minority students in his county. It was not long until he found

himself fighting to survive the same tidal wave of misunderstanding and aggression which threatened the students that contended for (he was threatened with bodily harm if he continued on this same course). He resigned his part-time teaching job to work with the new government program known as Head Start but he did not give up his campaign for making quality education available to all students.

At one point, he returned to the farm, where he had grown up, to visit his parents. While he was there, he paid a visit to Miss Anne, as well. Miss Anne (then in her late 90's) still lived in the same small house where she had served hot chocolate to the little boy. She asked him how he had been doing and what he was doing. She listened as the man shared the stories of the years of his life, especially the most recent events regarding the African-American students with whom he had been working.

She listened intently as the man shared with her that his fervor for helping these young African-American students was because he had never forgotten the kindness that she had shown to a cold little boy waiting outside in the cold, all those years ago. This study was designed to be an instrument to use in developing "new eyes" through which to see the multi-cultural diversity of today's classrooms.

LITERATURE CITED

- 1997 IRI/skylight training & publishing, inc.
- 2002 Conference on literacy, diversity, & equity in the context of reform. *Teaching diverse learners* (2002). Can be found at <http://www.alliance.brown.edu/tdl>.
- Banks, J.(1991). Teaching strategies for ethnic studies. 5th ed. Boston: Allyn and Bacon.
- Banks, J.A.(1994). "Multicultural education for all Americans." *Catalyst*, 1,4-5,8.
- Banks, J.B. & Banks, C.A.M.(Eds), Handbook of research on multicultural education. New York: Mcmillan.
- Beane, J.(Ed).(1995). Yearbook of the association of supervision and curriculum development. Alexandria: ASCD Publications,6-10,71,75,128.
- Bennett, C.(1988). "Assessing teachers' abilities for educating multicultural students: The need for conceptual models in teacher education". In C.A. Heid (Ed), *Multicultural education: Knowledge and perceptions*.
- Bowers, C.A. & Flinders, D.J. (1991). Culturally responsive teaching and supervision: A handbook for staff development. New York: Columbia University Teachers College Press,9-18.
- Cronin, S, Durman-Sparks, L., Henry, C; Olatunji, S., York, S. (1998). Future vision, present work: Learning from the culturally relevant anti-bias leadership project. Saint Paul: Red Leaf Press.
- Daresh, J.(2001). Supervision as a proactive leadership. Prospect Heights: Waveland Press,175,177.
- Darling-Hammond, L.(1994). *Review of research in education*. Washington D.C: American Educational Research Association Publishers.
- DeFleur, M. (1983). Social problems in American society. Glenview: Harpercollins College Div.

- Diaz, C.(Ed)(1992).Multicultural education for the 21st century. Washington D.C: NEA School Press, 12-13,28-29,66-75.
- Foster, M.(1995). African American teachers and culturally relevant pedagogy. In J. Banks & C. Banks(Eds). *Handbook of research on multicultural education*. New York: McMillan, 570-581.
- Fowler, S., & Mumford, M.(Eds). (1999). Intercultural sourcebook: Cross-cultural training methods Yarmouth, ME: Intercultural Press, vol.2,63-66, 123-125, 203-209.
- Fowler, S., & Mumford, M.(Eds).(1995). Intercultural sourcebook: Cross-cultural training methods, vol.1. Yarmouth, ME: Intercultural Press, 17-25, 47-57.
- Gay, G. (2000). Culturally responsive teaching: Theory, research, and practice. New York: Teachers College Press.
- Gay, G.(1988). *Designing culturally relevant curricula for diverse learners*. Education and Urban Society.
- Gay, G.(1997). Multicultural infusion in teacher education: Foundations and applications. In A.I.Morey & M.K. Kitano (Eds). Multicultural course transformation in higher education: A broader truth. Boston: Allyn & Bacon, 192-210.
- Hale, J.(1982), Black children: Their roots, culture, and learning styles. Provo: Brigham Young University Press, 32(3),62,66,68(9),101-113.
- Hiebert, P.(1985). Anthropological insights for missionaries. Grand Rapids: Baker Book House, 50, 145, 227(8), 229-230.
- Hiebert, P.(1994). Anthropological reflections on missiological issues. Grand Rapids: Baker Book House.
- Hollins, E.R.(Ed).(1996). Transforming Curriculum for a culturally diverse society. Mahwah, N.J.: Lawrence Erlbaum Associates.
- Howard, G.R. (1999). We can't teach what we do not know: White teachers, multiracial schools. New York: Teachers College Press.
- Kochman, T.(1981).Black and White styles in conflict. Chicago: University of Chicago Press.

- Korn, C., & Bursztyn, A.(2002). Rethinking multicultural education. Westport: Bergin & Garvey Publishers.
- Ladson-Billings, G.(1994). The dreamkeepers: Successful teachers of African American children. San Francis: Jossey-Bass,80(1), 116-119.
- Ladson-Billings, G.(1995). "Toward a theory of culturally relevant pedagogy". *Educational Research Journal*,32(3), 465-491.
- Ladson-Billings, G.(2001). Crossing over to Canaan: The journey of new teachers in diverse classrooms. San Francisco: Jossey-Bass, 115,118,120-122,146-149.
- Lingerfelter, J.E. & Lingerfelter, S. G. (2003), Teaching cross-culturally. Grand Rapids: Baker Academics.
- Luzbetak, L.(1976). The church and cultures. Pasadena, California: William Carey Library,13,23-34,64- 67,73-78,82-85,92(3).
- Majors, R. (Ed).(2001). Educating our black children: New directions and radical approaches. New York: Routledge-Farmer Publishing,14-25.
- Mindel, C., Habenstein, R., Wright,Jr, R.(1998). Ethnic families in America: Patterns and variations. Upper Saddle River: Prentice Hall Publishers.
- Morehead, B. (Ed).(1957), "Let us make new friends". *World Vision*. Nashville, TN: World Vision Publishing Co,20.
- Schmuck, R.(1997). Practical action research for change. Arlington, IL: Skylight Professional Development Publications.
- Shujaa, M. (Ed).(1994). Too much schooling, too little education: A paradox of black life in white societies. Trenton: Africa World Press, 115,118,120-122,146-149.
- Smitherman, G.(1977). Talkin' and testifyin': The language of Black America. Boston: Houghton Mifflin.
- Taylor, R.(1998). Minority families in the United States: Multicultural perspective. Upper Saddle River: Prentice Hall, 1-14.

The Holy Bible. *Reference to the book of Mark, chap. 3.*

Villegas, A.M. & Lucas, T.(2002).Educating culturally responsive teachers: A coherent approach Albany: State University of New York Press, 20,26,32,35,81-86.

Appendix A

Let's Make New Friends

By Mrs. Richard Waggoner

If a little girl's dollies could *really* come to life at midnight, in Lorie Waggoner's room would be heard a mixture of seven different languages. The Japanese baby doll kneeling on her red silk cushion might be wondering who the man and woman in the strange limited costumes were; and the lovely Geisha girl would tell her they were natives of a tribe from the Philippines. The quiet girl from Israel would not say much except perhaps a friendly greeting to those beside her: the dark beauty from Italy and the Chinese mother with her baby on her back. The little brown-skinned girl from Mexico might be trying to tell the Korean girl how much she admired her beautiful, colorful costume.

Although the dolls can not talk to each other and tell of their interesting backgrounds and of the countries from which they come, they will, in a few years, help their little owner to have a finer knowledge, understanding, and appreciation of those countries and the people who live there.

Perhaps the reader is wondering what an article about dolls is doing in a magazine devoted chiefly to missionaries and their work. The purpose is twofold: first, to again thank those who sent the dolls to Lorie—Elizabeth Bernard, Ralph Brashears, William Carrell, Haskell Chesshir, Harry Robert Fox, Charles Gross, and Wyndal Hudson; and second, to encourage others to make similar contact with missionaries and their families, and people of other nationalities.



Lorie Jodens Waggoner and her dolls

Appendix A: World Vision Magazine, October 1957.

Appendix B

Multi-Cultural Narratives

A New Student's Arrival

It was a typical, sultry Georgia day. Our fourth grade class had just finished lunch and was returning to our classroom for our daily period of silent reading. My head was turned to the right so I could delight my friend with the sight of me licking away the milk "whiskers" (which I had intentionally left around my mouth in the lunchroom). I was totally unaware of the fact that the principal of our school had stopped our teacher in the hall to speak to her in a whisper, until I came to an abrupt stop as I collided with the young man who I was following in line.

I bumped into him, bit my tongue, and started a domino effect in the students who had (up to that moment) maintained a straight line. Realizing my part in this peril, I looked up to find not only the eyes of fellow students on me but also the eyes of my teacher and worse yet, the all-seeing eyes of our principal. Since the principal was a personal friend of my father, I was sure that my aching tongue would not be the last chapter in this story. We filed into our room in an orderly manner. I thought I had escaped rebuke from my teacher and was thankful that the principal had side-tracked her. However, as I rounded the door to the classroom, my teacher touched my

shoulder. I looked up ever so slowly to see her facial expression. No words were needed to accompany the look she gave to me. I resolved not to experiment with my milk again.

We were fifteen minutes into our thirty-five minute silent reading time, when a knock came at the classroom door. There stood the principal. I pretended to be reading although I was extremely concerned that he called my father about my hallway antics and was now coming to see me. I was somewhat relieved when he entered the classroom with a new student for our class.

It was the decade of the 1960's; I lived in a small town outside Atlanta, Georgia. Our teacher had been verbally preparing us for weeks for the arrival in our fourth grade class of our first African-American student. She was wise in sharing with us the fact of how difficult this transition would be for the student. I was hoping that the new student would be a girl. I had eagerly been anticipating this arrival and I assumed that the majority of my classmates shared this excitement.

Then she appeared in the door from behind the principal. She entered the classroom with her eyes downward. She was tall, dark, and slender (the antithesis of me). I tried to make eye contact but for the time her eyes remained downcast. She was given a desk and a book for silent reading (by the teacher). Though I stared at my book, I was unable to concentrate. My mind was on really meeting the new student. In ten short

minutes we were dismissed from our reading time to play on the playground.

We all lined up and filed in an orderly manner toward the outside door, remaining in our traditional straight row until the last student had crossed the door frame which led to the playground. Our teacher gave the signal with her hand and we all screamed and ran to play. I was running and yelling like the rest until I realized that our new student was lingering behind. I went back to meet her and ask her if she wanted to join me and play with the group that I interacted with each day. We had all known each other since kindergarten.

She was quiet and I am sure that I talked her ear off as we made our way to my playground group. Much to my dismay, as we approached my friends, they stood up, looked intently at the new student and me, and promptly walked away. Though we tried to rejoin the group several times, it became apparent that none of them were interested. So the new friend that I had met and I played apart from the rest of my classmates for several weeks.

As I said, we lived in a small town. Before long my friend and I were the main topic of village gossip. My father was a minister for one of the local churches. The scuttlebutt was about how disgracefully the minister's daughter was acting by associating with "that new student."

Finally, two of the female leaders of the community stood up and defended my behavior at a monthly garden club meeting. They referred to my behavior as courageous because I dared to stand up alone for a deeply embedded value which I believed in. The truth was that my life had been blessed with a delightful, new friend and for this I was thankful. Within days, all of the students who had shunned us began to join in our play. I was happy that the others had learned to see my new friend with different eyes. Her family moved at the end of the school year. I have never seen her again but the smile that her friendship left in my life is there to stay.

Multi-Cultural Value Conflicts

No-o-o-o!

The heat in the tin-roofed building was immense. The tin on the roof of the building cracked as the noon, equatorial sun continued to heat the metal. A heavy, musky smell filled the room as the speaker wiped the perspiration from his forehead. He was describing a narrative of a child who was called back to his family home because his father was very ill and not expected to live. In the speaker's mind, the son was coming home to care for his father because he loved his father and wanted to express to his father that he had respect for him. In other words, he had come home because he wanted to come home and not because he

had to come home. This illustration might have been understood in this worldview if it had been an audience of Americans with a shared world view.

The speaker, eyes opened wide and right, index finger pointed into the air, then ended his narrative with an emphatic question, "Was the son coming home to bless his father or to be blessed by his father"? The speaker kept his pose expecting is audience to answer the first of the choices that he gave to the audience. However, in unison with great intent the audience shouted, "To be blessed by his father"!

The apparently shocked speaker lowered his right arm, closed his eyes, bent forward (as if in pain) and expressed great disgust for his audience, "No-o-o-o"! A hush fell over the entire building and only the rattle of the heated tin could be heard. The speaker had failed to realize that the culturally learned patterns of the culture that he was addressing involved the value of personal health and survival being directly linked with receiving a blessing from the father (parent) before his death.

Hispanic Workers

The story involved a group of Hispanic workers and one culturally-imbedded value which influenced their performance. The workers had been diligently working since early that

morning. It was nearly one o'clock in the afternoon. This was the second day during that week that they were still working after the noon hour. It was evident that the productivity of these workers had diminished to some degree.

The Hispanic foreman had been in America longer and had developed good communication with the boss. The foreman came to the boss the second day and told him that he wanted to share something simple, with the boss, that would help the workers to perform better. The foreman then described that it was a very strong, cultural value of Hispanics to not say anything against an instruction given someone who is in authority over them.

These authority figures included bosses, teachers, government officials, religious leaders, and administrators. This explanation (a cultural communication bridge) helped the boss to better understand the foreman's next statement which concerned the workers value of stopping exactly at noon for a one-hour break. This expected break was a time to eat, rest, and refresh for the afternoon. When the workers were deprived of this time to rest they became less productive but they would never say anything to the boss about it. The foreman suggested that the workers would be "happier" if they were allowed this mid-day break.

This need for was in direct opposition to the ethic held by the boss which was work hard until the job is done and finish

early, then rest. However, this was not the first cross-cultural encounter that this boss had experienced. The boss then thanked the foreman for sharing this cultural insight and asked the foreman to remind him if he ever forgot to give these men the mid-day break.

The Town Crier

It was a sweltering 99 degrees (even though it was eight at night). I touched a tissue to the skin above my upper lip and to my forehead to dry the perspiration which had made a series of water droplets on my skin. My body was not accustomed to this oppressive heat. I would soon learn that my mind, as well as my body, would experience the "heat" of encountering values different from my own.

The streets of Kakinada, India were bustling and alive with street merchants, shop owners, taxis, shoppers, and me. You see, it was my first experience with shopping as a native of India would instead of shopping like the tourists would shop in neat little stores in the tourist part of the city. The objective was to obtain a traditional Indian garment for me to wear and bring back to America.

One might mistakenly assume that this meant going to one shop, selecting the color of my choice, finding that garment in my size, going to the check-out counter, and making my purchase.

Quite the contrary, we first went to the shop for selection of the fabric. Later, in that same shop, I selected a large, colorful scarf (used as a traditional but fashionable head covering/shoulder covering). Then we got back into our chauffeured car and proceeded out into the busy street to the next point of destination.

For our next stop, we exited the parked car. The two Indian women walked arm-in-arm with me on either side of me. We slipped off the main street into a dimly-lighted alley. The alley resembled a scene from the musical, *Oliver* (which was set in a backstreet alley in London at the turn of the century). From the alley came very animated discussions (none of which I could understand). Even my companions were carrying on conversations with each other in their mother tongue. Periodically, one of them would explain the essence of their communication with each other (in English).

We finally reached the tiny space in the side of the building, where the tailor's shop was. I smiled to myself about the idea of me having "tailor-made" clothing. After all, this was not something that I was accustomed to. We pushed our way into the crowded shop and waited. We were inside a wood-sided building (about eight feet by nine feet) with a tin roof. Besides five tailors and their treadle sewing machines (a sewing machine which makes stitches when a person repeats the process

of pushing the foot peddle, first, with their toes and then, with their heels) and approximately eighteen other customers, I waited. It was evident, by the number of customers waiting to speak to a tailor, that this was a well respected business. I wiped my perspiration-soaked tissue across my face again.

After a few more minutes, it was my turn. My companions moved me through the crowd to a corner of the shop. It was in that corner, that I received the largest shock regarding the cultural difference that I would experience during this cross-cultural encounter. A young woman began to take my body measurements. She then proceeded to shout out my measurements, at the top of her voice (above the chatter of the crowd) to a tailor on the opposite corner of the shop. Men and women stopped outside the shop to look at the "white" woman who was buying Indian women's clothes.

I asked my friends if shouting out all of the measurements was the usual way of taking measurements in India. My friends looked at each other (as if that was an odd question) and stated emphatically that this was very common. I assured them that in America, we think it is sometimes considered rude or impolite to discuss a women's weight, measurements, or age, in a public setting. They looked at each other and laughed. My cultural customs seemed as strange to them as their cultural customs seemed to me. It is noteworthy that I chose to wear the

brightly-colored Indian outfit that resulted from my trip to the tailor shop as my attire while presenting the workshop.

Market Encounter

The white woman discovered that because of her blonde hair and fair skin, the vendor told her a costly price for it was the assumption that all Americans are very wealthy. She then spoke to the vendor in his own language and asked him why he was giving her a white woman's price when she was a Meru woman. At which time, he asked her what my African name was. She told him, Makena, continuing to speak to him in his own language. His facial expression was that of shock and he spoke to her in his language to let her know that he had lowered the price for her (although the price was still a little high). She paid him and walked on through the market. She heard the vendor in the distance still laughing as he retold the narrative of the encounter to his friends.

The Researcher's Delight

A silence fell on the room which was still filled with the aroma of pizza. This all-permeating silence formed the perfect environment for the researcher to breathe deeply something that the researcher had not been able to do during the time that the presentation was given. As the researcher exhaled and her eyes

scanned the classroom hopeful of seeing some sign of whether or not the workshop had been informative, interesting, thought provoking, or if the silence reflected that the researcher had put all of the participants to sleep.

Much to the researcher's delight, the room was not silent at all. Quite the contrary, the room was filled with a plethora of non-verbal communication which took the form of facial expressions, especially their eyes. A smile came over the researcher's face as she thought how fitting it was that initial feedback from the participants should come from their eyes. From their facial expressions, one could deduce that the participants were seeing their multi-cultural students "with the eyes of their heart" which were the exact words used in the poem which ended the workshop and were assessing the post questionnaire with a heightened sense of cultural sensitivity in the researcher's opinion.

Contrast Culture

It was tradition in this culture for an older woman to adopt a young woman who had married into the tribe and left her home. Since the mother of the second woman was thousands of miles away in America, an African mother had carried out the appropriate traditional events which symbolized to others in the tribe that she had been accepted as a proper Meru woman. She

had come to her house with a friend with gifts of twelve ripe avocados, and twelve unripe avocados (to signify that there would be food for her family for the current year and the following twelve months as well). Twelve stalks of sugar cane to symbolize that her household would know sweetness and peace. And lastly, as many fresh eggs as the market would hold to insure that her children would not know hunger.

Then the African mother requested that she prepare chai (a very sweet mixture of hot tea which was made with half water and half milk) to serve to her African mother and her guest. If her "mother" and her friend enjoyed the chai, they would then give her their blessing for her marriage and an African name (naming ceremonies are very much a part of this culture).

The tea was finished and must have been enjoyed because her African mother rose and gave her the name Makena (one who is happy and makes others happy). It then became her responsibility to help with family events such as butchering the family cow (with the use of a panga). She watched and imitated the process.

Appendix C
WORKSHOP HANDOUT

Seven Problem Questions to Initiate Action Research

At your next group meeting, try to follow these probing questions to initiate action research:

1. Let us start with you brainstorming issues in the school particularly problems in teaching and learning-that you have been reflecting on lately. Tell me a little more about those problems.
2. OK, good. I heard you refer to (x) different problems. Let me try to paraphrase each one. Am I accurate?
3. Now, talk about ways in which you think these problems might be interrelated. Please tell me more about that. What would be an example? Please clarify. . .
4. Let me try to summarize what I think the problems are in teaching and learning that concern you the most. Am I accurate? Please tell me more about. . .
5. Now, let me see if I understand how you see the current situation. Let me see if I understand how you see the ideal targets you wish to strive toward. Am I accurate?
6. OK, good. Let's brainstorm the helping and hindering forces you see in the situation. What is helping you move toward your target? What is keeping you from moving toward your target? I would summarize the key forces as . . . Am I accurate?
7. Now, let us brainstorm together about the actions you might take (proactive action research) and about the data you should collect to clarify the problem (responsive action research). I hope I have helped you get a running start on your action-research project.

@ 1997 IRI/SkyLight Training and Publishing, Inc.

There Are Many Different Systems of Symbols

1 Spoken Language	Speech, radio broadcasting
2 Paralanguage	Rhythm, pitch, resonance, articulation, inflection, speaking rates and pauses, emotional tones
3 Written Language	Writing, inscriptions, billboards
4 Pictorial	Road signs, street maps, magical drawings, astrological charts, diagrams, graphs, military insignias, college decals, logos
5 Kinesics	Body gestures, movements of hands and feet, facial expressions, eye contact, postures
6 Audio	Music (rock, jazz, waltz, etc.), bells, gongs, drums, firecrackers, gun salutes, temple horns
7 Spatial	Standing distances, crowding, closeness or intimacy, separation between speaker and audience, marching in rank order (sometimes referred to as "proxemics")
8 Temporal	Meaning of "on time" and "late," importance placed on time, New Year festivals, relative ages of communicators, sequence of events in rituals
9 Touch	Embraces, shaking hands, guiding the blind, touching one another's feet, placing hands on one's head, physical torture, religious flagellation
10 Taste	Cakes and sweets for celebrations, prestige foods, ethnic and cultural foods, peace pipes, "hot" and "cold" foods in South Asia, vegetarianism, sacramental foods
11 Smell	Perfume, incense, shaman's smoke-filled hut, body odors, smell of flowers
12 Ecological Features	Holy mountains, sacred trees, tabooed territories, hallowed rivers, historical sites
13 Silence	Pauses in sentences, blank page, silence in court or temple, empty space in Japanese art, lack of response
14 Rituals	(Rituals use many of the systems above but add another dimension of symbols, namely reenactment or symbolic performance.) Weddings, funerals, ritual sacrifices, church services, Lord's Supper
15 Human artifacts	Architecture, furniture, decor, clothes, cosmetics, symbols of wealth such as watches, cars, houses, hats.

Adapted in part from a list suggested by Donald Smith, Daystar Communications, Nairobi.

Self-Assessment Exercise

1. I like action.
2. I deal with problems in a systematic way.
3. I believe that teams are more effective than individuals.
4. I enjoy innovation very much.
5. I am more interested in the future than in the past.
6. I enjoy working with people.
7. I like to attend well-organized group meetings.
8. Deadlines are important for me.
9. I cannot stand procrastination.
10. I believe that new ideas have to be tested before being used.
11. I enjoy the stimulation of interaction with others.
12. I am always looking for new possibilities.
13. I want to set up my own objectives.
14. When I start something I go through until the end.
15. I basically try to understand other people's emotions.
16. I do challenge people around me.
17. I look forward to receiving feedback on my performance.
18. I find the step-by-step approach very effective.
19. I think I am good at reading people.
20. I like creative problem solving.
21. I extrapolate and project all the time.
22. I am sensitive to others' needs.
23. Planning is the key to success.
24. I become impatient with long deliberations.
25. I am cool under pressure.
26. I value experience very much.
27. I listen to people.
28. People say that I am a fast thinker.
29. Cooperation is a key word for me.
30. I use logical methods to test alternatives.

31. I like to handle several projects at the same time.
32. I always question myself.
33. I learn by doing.
34. I believe that my head rules my heart.
35. I can predict how others may react to a certain action.
36. I do not like details.
37. Analysis should always precede action.
38. I am able to assess the climate of a group.
39. *I have a tendency to start things and not finish them.*
40. I perceive myself as decisive.
41. I search for challenging tasks.
42. I rely on observation and data.
43. I can express my feelings openly.
44. I like to design new projects.
45. I enjoy reading very much.
46. I perceive myself as a facilitator.
47. I like to focus on one issue at a time.
48. I like to achieve.
49. I enjoy learning about others.
50. I like variety.
51. Facts speak for themselves.
52. I use my imagination as much as possible.
53. I am impatient with long, slow assignments.
54. My mind never stops working.
55. Key decisions have to be made in a cautious way.
56. I strongly believe that people need each other to get work done.
57. I usually make decisions without thinking too much.
58. Emotions create problems.
59. I like to be liked by others.
60. I can put two and two together very quickly.
61. I try out my new ideas on people.
62. I believe in the scientific approach.

- 63. I like to get things done.
- 64. Good relationships are essential.
- 65. I am impulsive.
- 66. I accept differences in people.
- 67. Communicating with people is an end in itself.
- 68. I like to be intellectually stimulated.
- 69. I like to organize.
- 70. I usually jump from one task to another.
- 71. Talking and working with people is a creative act.
- 72. Self-actualization is a key word for me.
- 73. I enjoy playing with ideas.
- 74. I dislike wasting my time.
- 75. I enjoy doing what I am good at.
- 76. I learn by interacting with others.
- 77. I find abstractions interesting and enjoyable.
- 78. I am patient with details.
- 79. I like brief, to-the-point statements.
- 80. I feel confident in myself.

Scoring Instructions

When everyone has completed the self-assessment inventory, use these scoring instructions to obtain your value profile. Note the item numbers included in the first value orientation and circle the ones you selected. Next add the number of items you circled for a total score for that orientation. The maximum is 20 per value orientation and your total for the four styles should be 40. You must repeat the process for each value orientation.

Value Orientation 1

1 - 8 - 9 - 13 - 17 - 24 - 26 - 31 - 33 - 40 - 41 - 48 - 50 - 53 - 57 -
63 - 65 - 70 - 74 - 79

20

Description of Value Orientation 1 (Action) =

Value Orientation 2

2 - 7 - 10 - 14 - 18 - 23 - 25 - 30 - 34 - 37 - 42 - 47 - 51 - 55 - 58 -
62 - 66 - 69 - 75 - 78

20

Description of Value Orientation 2 (Process) =

Value Orientation 3

3 - 6 - 11 - 15 - 19 - 22 - 27 - 29 - 35 - 38 - 43 - 46 - 49 - 56 - 59 -
64 - 67 - 71 - 76 - 80

20

Description of Value Orientation 3 (People) =

Value Orientation 4

4 - 5 - 12 - 16 - 20 - 21 - 28 - 32 - 36 - 39 - 44 - 45 - 52 - 54 - 60 -
61 - 68 - 72 - 73 - 77

20

Description of Value Orientation 4 (Idea) =

Value Orientations: Main Characteristics

1. Action	They talk about Results/Responsibility Objectives/Feedback Performance/Experience Productivity/Challenge Efficiency/Achievements Decisions/Change	They are Pragmatic Direct (to the point) Impatient Decisive Quick Energetic
2. Process	They talk about Facts/Trying out Procedures/Analysis Planning/Observations Organizing/Proof Controlling/Details Testing	They are Systematic Logical (cause and effect) Factual Verbose Unemotional Cautious/Patient
3. People	They talk about People/Self-development Needs/Sensitivity Motivation/Awareness Teamwork/Cooperation Beliefs/Communication Feelings/Values Team spirit/Expectations Relationships/Understanding	They are Spontaneous Empathic Warm Subjective Emotional Perceptive Sensitive
4. Idea	They talk about Concepts/Interdependence Innovation/New ways Creativity/New methods Improving/Opportunities Possibilities/Problems Potential/Grand designs Issues/Alternatives	They are Imaginative Charismatic Difficult to understand Ego-centered Unrealistic Creative Full of ideas/Provocative

Communicating with Other Value Orientations

Communicating with an action-oriented person.

Focus on the results first (state the conclusion right at the outset).
State your best recommendation (do not offer many alternatives).
Be as brief as possible.
Emphasize the practicality of your ideas.
Use visual aids.

Communicating with a process-oriented person.

Be precise (state the facts).
Organize your presentation in logical order: background, present, outcome.
Break down your recommendations.
Include options (consider alternatives) with pros and cons.
Do not rush a process-oriented person.

Communicating with a people-oriented person.

Allow for small talk (do not start the discussion right away).
Stress the relationship between your proposal and the people concerned.
Show how the idea worked well in the past.
Indicate support from well-respected people.
Use an informal writing style.

Communicating with an idea-oriented person.

Allow enough time for discussion.
Do not get impatient when he or she goes off on tangents.
In your opening, try to relate the topic to a broader concept (be conceptual).
Stress the uniqueness of the idea or topic at hand.
Emphasize future value or relate the impact of the idea on the future.

Appendix D

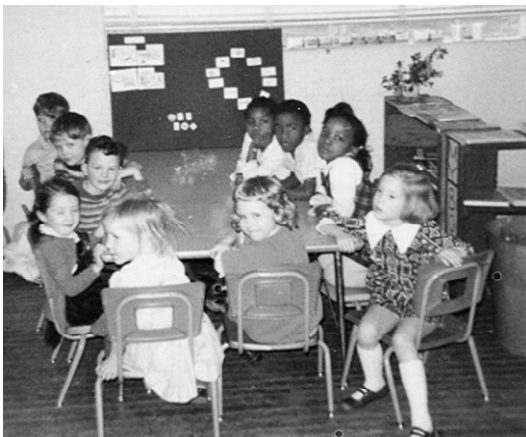
PowerPoint Presentation

Rethinking the Education of Culturally Diverse Students

(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



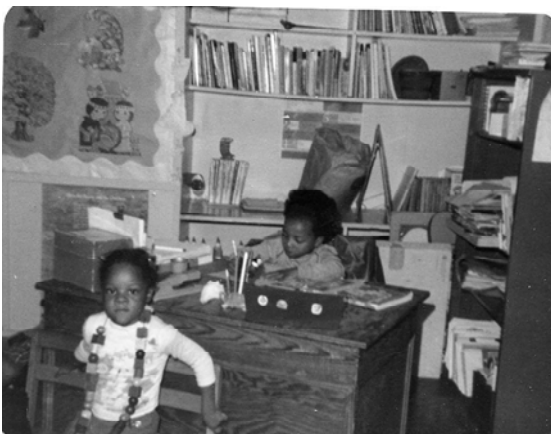
(Slide 4)



(Slide 2)



(Slide 5)



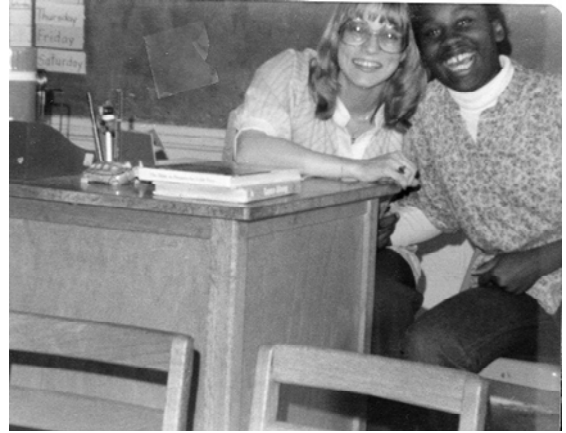
(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



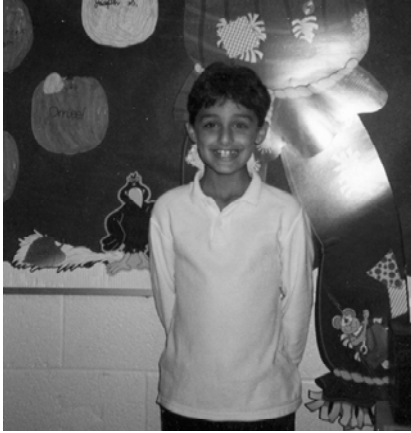
(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



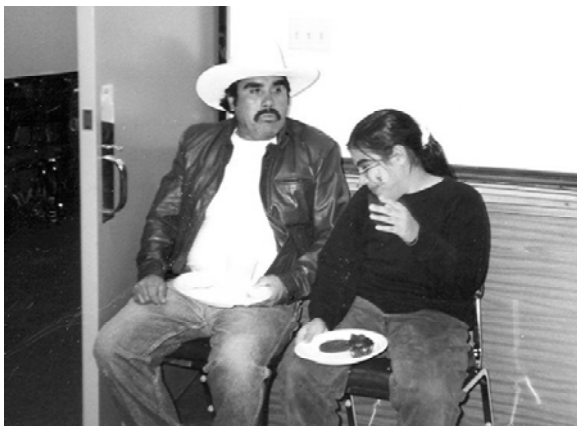
(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)



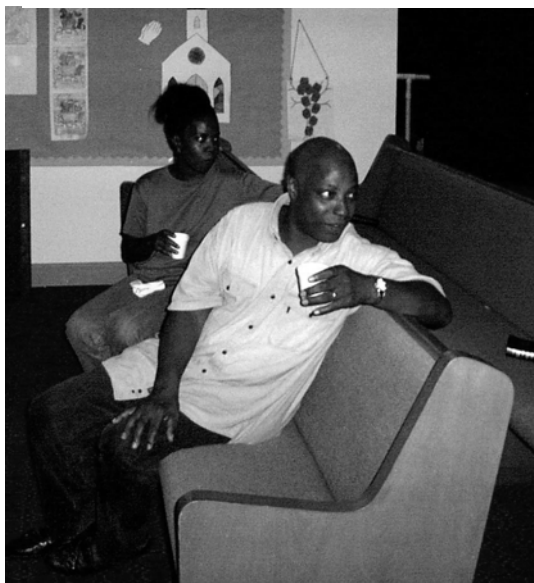
(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)



(Slide 7)

Rethinking the Education of Culturally Diverse Students

(Slide 1)

A. Barriers To Change

(Daresh, 2001)

(Slide 4)



(Slide 2)

Barriers To Organizational Change

- (1) Lack of commitment to system goals.
- (2) Inadequate feedback.
- (3) Inadequate knowledge about the conditions of teaching and learning.
- (4) Attitudes toward or values about the proposed change.
- (5) Satisfaction with status quo.
- (6) Inadequate skill development.

(Slide 5)



(Slide 3)

(cont)

- (7) Strong vested interest in the status quo.
- (8) Lack of organizational support.
- (9) Closedness rather than openness in the system.
- (10) Lack of compatibility between the proposed change and other dimensions of the organization.
- (11) Threats to individuals.
- (12) Inadequate knowledge about restraints and possibilities in a situation.

(Slide 6)

- (13) Static organizational role structure.
- (14) Inadequate expertise for solving problems.
- (15) Threat to officials in the organization.
- (16) Inadequate rewards for change efforts.

(cont)

(Slide 1)

B. Practical Action Research for Change (Schmuck, 1977)

(Slide 4)

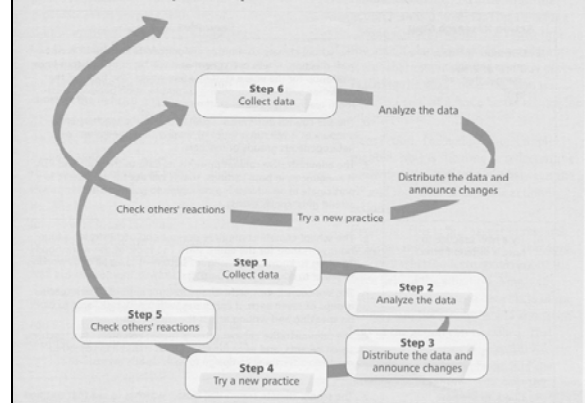
Overcoming the Barriers

Resistance to change will be less if:

- (1) Administrators and managers feel project ownership.
- (2) Top officials wholeheartedly support the innovation.
- (3) Participants see the change reducing their burdens.
- (4) Project values aligned with participants values.
- (5) Change offers interesting new experiences.
- (6) Participants feel their security and autonomy is not threatened.

(Slide 2)

Steps of Responsive Action Research



(Slide 5)

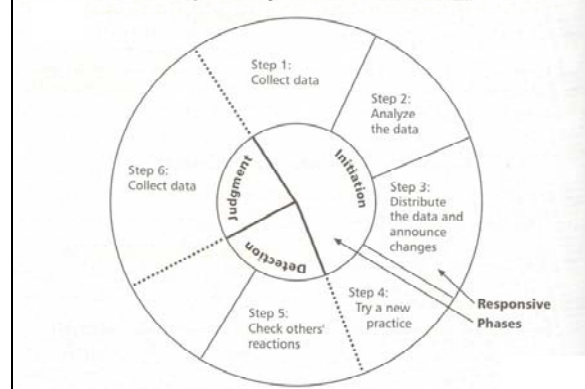
Resistance to change will be less if:

- (7) Participants have joined in problem diagnosis.
- (8) Project is adopted is adopted by group consent.
- (9) To recognize valid objections to change and to relieve unnecessary fears.
- (10) Provisions are made for feedback of perceptions of the project, resulting in further clarification of need.
- (11) Participants experience acceptance, trust, and confidence in their mutual relationships.
- (12) Project is kept open to revision and refinement.

(cont)

(Slide 3)

Six Steps of Responsive Action Research



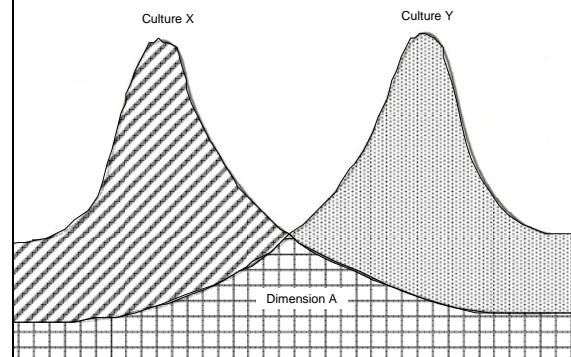
(Slide 6)

C. Anthropological Insights Into Multi-Cultural Communication

- Systems of Symbol (Iceberg Model)

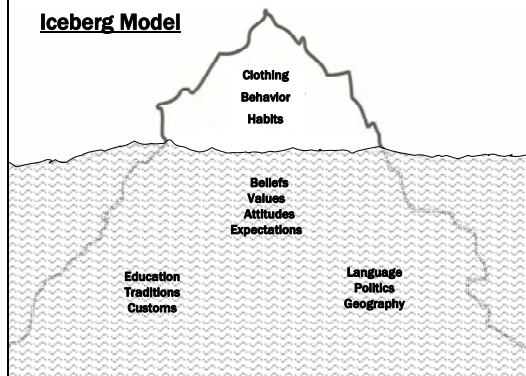
(Slide 1)

Bell-Curve Model



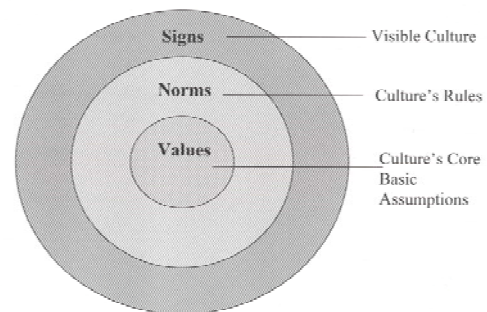
(Slide 4)

Iceberg Model



(Slide 2)

Onion Model of Culture



(Slide 5)

C. Anthropological Insights Into Multi-Cultural Communication

- Systems of Symbol (Iceberg Model)
- Cross-Cultural Communication Bridge Building (Bell-Curve Model)

(Slide 3)

D. Inter-Cultural Training Techniques

(Fowler and Mumford, 1995)

- Role Play

(Slide 6)



(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)



(Slide 6)

D. Inter-Cultural Training Techniques

- **Role Play**

(Slide 1)



(Slide 4)



(Slide 2)



(Slide 5)



(Slide 3)

- **Contrast-Culture Training**

- **The First "Eye" – Intercultural Dimensions**
 - *Values*
 - *Patterns of Thinking*
 - *Contrast Culture*
- **The Second "Eye" – Interpersonal Method**
 - *Assumptions, ethnocentrism, and stereotypes*
- **The Third "Eye" – Interaction**
 - *Realistic exercises and role-Play*

(Slide 6)

D. Inter-Cultural Training Techniques

(Fowler and Mumford, 1995)

- Role Play
- Contrast-Culture Training
- **Simulation Games as Training Tools**

(Slide 1)



(Slide 4)

• **Simulation Games as Training Tools**

- Decide what you want the game to teach.
- Select the real-life situation you want the game to simulate.
- Structure the game – what roles, goals, resources, interaction, sequence of events, and external factors are to be considered.
- Determine what props/artifacts you will need.
- Write the rules, order of play, role of players, and how the game end.
- Review, test, and revise the final product.

(Slide 2)



(Slide 5)

D. Inter-Cultural Training Techniques

(Fowler and Mumford, 1995)

- Role Play
- Contrast-Culture Training
- Simulation Games as Training Tools
- **Intercultural Sensitizer**

(Slide 3)



(Slide 6)



(Slide 1)



(Slide 4)

- **Intercultural Sensitizer**
 - **Culture-General Assimilator.**
 - **Themes for small group discussions.**
(Emotions, Knowledge, Language Roles, and Group vs. individual)
 - **Culture-Specific Assimilator.**
 - **An Incident/Interaction by two or more people from different cultures.**
 - **Explanations/Interpretations of why the people in the Incident acted as they did.**
 - **Feedback.**

(Slide 2)



(Slide 5)

E. Effective Communication

- **Identifying Culturally Learning Patterns.**

(Slide 3)



(Slide 6)

E. Effective Communication

- Identifying Culturally Learning Patterns.
- Multi-Cultural Value Conflicts.

(Slide 1)



(Slide 4)



(Slide 2)

E. Effective Communication

- Identifying Culturally Learning Patterns.
- Multi-Cultural Value Conflicts.
- Valuing Diversity.

(Slide 5)



(Slide 3)



(Slide 6)



(Slide 1)

F. Multi-Age, Multi-Cultural Dialogue

- Use of Narratives For Multi-Cultural Understanding.
- Importance of Familial Involvement.

(Slide 4)



(Slide 2)

G. Change: A Paradigm Shift

(Personal Reflection)

(Slide 5)




(Slide 3)





Look at her and tell me.
Can you see her?
Do you have the eyes to comprehend?
All that she is inside?
Can you really see the young child?
Behind the brown skin,
Wild, untamed hair,
Untrimmed dirty fingernails?
Slur in her speech
Cannot look you straight in the eye.
Fidget with her sleeves
Of her oversized sweater
When you talk to her.
Sings off key
Not the brightest kid in class.
Can't play ball
Does not have many friends.
Ignored by others
When they pass by.



(Slide 6)



But you cannot see her,
Her hopes and dreams
The sparkle in her eyes
The love in her heart
The yearning in her soul.
You cannot see her at all
For she's so much more
Than what she appears to be
So much more than what you can see.
Open your heart
And not your eyes
To see
Who she really is.
– Someone special
and unique
and free
God's creation and God's child.



(The author)

(Slide 1)

Rethinking the
Education of Culturally
Diverse Students

(Slide 2)

Appendix E

Cultural Diversity Awareness Inventory (CDAI)

developed by

Gertrude B. Henry

July 1991

This self-examination questionnaire is designed to assist the user in looking at his/her own attitudes, beliefs and behavior towards elementary children of culturally diverse backgrounds. There are no "right" answers, only what you believe. Please be sure to answer each item by checking strongly agree, agree, neutral, disagree or strongly disagree. The intended users are elementary educators (classroom teachers, paraprofessionals, therapists, specialists) involved in direct services to elementary children of culturally diverse backgrounds.

Definitions:

The word Culture as used in this inventory encompasses the five areas identified by Aragon (1973) as follows:

1. values and beliefs
2. communication
3. social relationships of mother/child, woman/man, uncle/niece, etc.
4. basic diet and food preparation
5. dress or common costume

The word Ethnic as used in this inventory pertains to the racial and ethnic identification of people.

Checklist

I believe...

1. ...my culture to be different from some of the children I serve.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

2. ...it is important to identify immediately the ethnic groups of the children I serve.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

3. ...I would prefer to work with children and parents whose cultures are similar to mine.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

4. ...I would be uncomfortable in settings with people who speak a different English dialect from myself.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

5. ...I am uncomfortable with people who exhibit values or beliefs different from my own.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

6. ...other than the required school activities, my interactions with parents should include unplanned activities (e.g., social events, meeting in shopping centers), or telephone conversations.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

I believe...

7. ...I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (e.g., bilingual students on the debate team or Black students in the orchestra).
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
8. ...cultural views of a diverse community should be included in the school's yearly program planning.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
9. ...it is necessary to include on-going parent input in program planning.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
10. ...I sometimes experience frustration when conducting conferences with parents whose culture is different from my own.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
11. ...children are responsible for solving communication problems that are caused by their racial/ethnic identity.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
12. ...English should be taught as a second language to non-English speaking children as a regular part of the school curriculum.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

I believe...

13. ...when correcting a child's spoken language, one should role model without any further explanation.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

14. ...that there are times when the use of "non-standard" English should be accepted.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

15. ...in asking families of diverse cultures how they wish to be identified (e.g., White, Anglo) at the beginning of the interaction.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

16. ...that in a society with as many racial groups as the U.S.A., I would accept the use of ethnic jokes or phrases by some children.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

17. ...that there are times when racial statements should be ignored.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

18. ...a child should be referred "for testing" if learning difficulties appear to be due to cultural differences and/or language.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

19. ...that translating a standardized assessment from English to another language to be questionable since it alters reliability and validity.

_____strongly agree	_____neutral	_____strongly disagree
_____agree		_____disagree

I believe...

20. ...translating a standardized achievement or intelligence test to the child's dominant language gives the child an added advantage and does not allow for peer comparison.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
21. ...parents know little about assessing their own children.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
22. ...that the teaching of ethnic customs and traditions is NOT the responsibility of public school programs or personnel.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
23. ...it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life and/or beliefs.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
24. ...Individualized Education Program meetings or program planning should be scheduled for the convenience of the parent.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree
25. ...I make adaptations in programming to accommodate the different cultures as my enrollment changes.
- _____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

I believe...

26. ...the displays and frequently used materials within my settings show at least three different ethnic groups or customs.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

27. ...each child should be involved in a regular rotating schedule for job assignments (e.g., different classroom helpers are assigned daily, weekly or monthly).

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

28. ...one's knowledge of a particular culture should affect one's expectations of the children's performance.

_____strongly agree _____strongly disagree
_____agree _____neutral _____disagree

APPENDIX F

Field Notes

- The presentation was animated and kept the attention of the participants.
- The participants related their own multi-cultural classrooms to the insights they gained from the workshop.
- The pictures and charts in the PowerPoint presentation were very helpful.
- The narratives told during the workshop helped the participants to grasp the multi-cultural concepts being described in the workshop.
- The handouts that were given to the participants were advantageous.
- Books on multi-culturalism were made available on a table but should have been passed around.
- The cultural awareness and cultural sensitivity of the female observer was raised by the presentation.
- The male observer witnessed the participants using critical thinking skills in the application of cross-cultural workshop facts during the post-workshop discussion.